A patterne of Pietie.

OR

THE RELIGIOUS life and death of that Grave and gracious Matron,

Mrs.

JANE RATCLIFFE

Widow and Citizen of

CHESTER.

Of whom the discourse is framed and applied *so as the commemoration of the dead may best* serve to the edification of the living, whether men or women, whereof part *was Preached, and the whole written.*

By JOHN LEY, Vicar of great *Budworth* and Prebendary of the Cathedrall Church in *Chester*.

PROV. 31. vers. 29. 30.

Many daughters have done vertuously, but thou excellest them all.

Favour is deceitfull and beauty is vaine; but a woman that feareth the Lord, she shall be praised.

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BRITISH
MUSEUM

TO THE HONOVRABLE THE LADY BRILLIANA HARLEY, *and to the Right Worshipfull the Lady* Alice Lucie, *two truly vertuous and Religious Ladies.*

RIght Worthy and much Honoured Ladies, I doubt not but (as Elect Ladies) your names are registred together in the booke of life, and I cannot but conceive (were you acquainted with each other but as I am with you both) you would much desire to be as neere in place for Christian communion as you are in name in this dedication, wherein you have a double Right, the one from the argument [a gracious matrone like your selves] (though in secular respects of a lower Sphere) the other from the author, who oweth a publique attestation to your manifold vertues for in-

ducement to others to value divine grace above humane greatneſſe, as your Ladyſhips doe. To which purpoſe the example I now exhibite may (and I truſt will) doe ſome acceptable ſervice, It is (I doubt not) one part of the happy communion of Saints here on earth, that the living may (and many times doe) reape good from the godly by reading of their goodneſſe when they are dead, though while they lived they never knew them. I have therefore preſented to common view the repreſentation of an excellent patterne of Chriſtian pietie of your owne ſexe, who is the ſacred and ſad ſubject of the diſcourſe enſuing, ſacred in regard of the excellent graces wherewith this daughter of our heavenly Father was endowed, and ſad to thoſe who derived daily fruit from her example and ſocietie, and now by her death are deprived of them both. And I doe it under your worthy Names both that (beſides the invitation of others to imitation of your vertues) I may profeſſe mine owne gratitude, whereto your favours have much engaged mee, and may point the Readers in your perſons to ſuch

a proofe

a proofe of pietie as (with all that know you) may lead them to a beliefe of what I report of her they know not, at leaſt as probable and like to be true. But for thoſe who had opportunitie for immediate obſervation of what ſhee was, and how ſhe lived, I cannot from them looke for any leſſe then aſſured aſſent to what my tongue in part before, and now mine hand more fully hath teſtified of her.

If the divine providence had ſo diſpoſed of your dwellings that you might have conſorted with her oft enough to be ſufficiently acquainted, your charity I perſwade my ſelfe, would have readily deſcended to the ſociety of deare ſiſters to ſuch a Saint, as her humility would have done to the office of a ſervant to ſuch excellent Ladies, and you would have mutually communicated together with no leſſe truth and ſtrength of affection in your kinde (notwithſtanding the note of infirmitie made upon it) then *David* and *Ionathan* did in theirs. It is a rare thing in your [a] ranke to be ſo really religious, whereby your ſecond birth ſhineth the more by reflexe from your firſt, and as rare, for ſuch as are ſo religi-

a - Not many mighty not many Noble are called, 1. Cor. 1. 26.

ous to be both in judgement and affection ſo free from prejudice and partiall acceptation of any, as to eſteeme of all rather according to their ſinceritie in weighty duties, then to their ſcrupulouſneſſe in matters of ſmalleſt importance.

There are ſome whoſe zeale (in ſympathie like leat which when it is heated with rubbing taketh up ſtrawes) is ſo vehemently ſet upon worthleſſe trifles, as if they were matters of greateſt moment; and others whoſe antipathy is as adverſe to ſome harmeleſſe things which have no fault at all, but in the fancy of thoſe that miſtake them, from both which extreames your Ladyſhips have (as ſhe did while ſhee lived) kept a reaſonable diſtance, and ſo your reſpects both to Preachers and people have beene uniformely carried with religious favour, without any complyment to irregular faction.

This is to make ſuch an happy union of pietie and peace here below, as will at laſt unite you to God in everlaſting fruition of the felicitie above; and in that way (the King of Kings high way

to

to heaven) my heartieſt prayers and praiſes to God ſhall attend on your pietie and prudence, and my beſt ſervice be dedicated to the acceptance of you both who by the juſt deſert of your owne great worth, and my due debt for undeſerved demonſtrations of reſpect, have obliged mee to remaine

Your Ladyſhips moſt ſincerely devoted ſervant,

JOHN LEY.

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BRITISH MUSEUM

A patterne of Pietie.

OR,

The Religious life and death of that grave and gracious Matrone, Mrs. Jane Ratcliffe, widow, and Citizen of Chester.

Cap. I.

Why a Funerall remembrance is made of her in Chester, having beene buried at London (where shee died) with a Sermon at her buriall made by a Reverend Doctor.

Ruth. 3. 11.

All the Citie of my people doth know that thou art a vertuous Woman.

VPon the first reading of this Text, I doubt not but your thoughts (though they immediately light on *Ruth* the *Moabite*) soone turned from her to our *Ruth* the *Israelite* (the true *Israelite*,

raelite, as our Saviour tooke the terme when hee ſaid of *Nathaneel*, *behold a true Iſraelite in whom is no guile*, Iohn 1.47.) Since of her I may ſay as a part of her praiſe (though alas not to her as *Boaz* did to *Ruth*) *All the Citie of my people doe know that ſhee was a vertuous woman.*

Take no conceit of preſumption (I pray you) when I ſay [*the City of my people*] and meane you, I make no monopolie of you to my ſelfe, nor my ſelfe an uſurper of authority over you. [*My*] is a word not of ſuperiority, but of proprietie, as Thomas uſed it when he ſaid *My Lord, and my God*, Ioh. 20. 28. of *Proprietie* I ſay, not of Singularity, for you are my people, as I am your Preacher called by you in this place to officiate unto you with Society of my Brethren, whom as Brethren and fellow-labourers for you, and as partners in all rights and intereſts in you I willingly acknowledge.

Ob. But if ſhee be ſo generally knowne in this City, as *Ruth was in Bethlem to bee a vertuous woman*, What need is there here of any publique commemoration

of

of her worth? Where she tooke her death and had not time and opportunity to bee knowne by the constant course of her religious life, it was requisite shee should be spoken of with praise, and so she was (by a reverend Doctor who preached at her buriall) but in this place more especially at this time, after so many weekes silence (since her decease) a funerall Sermon for her may seeme both a superfluous and an unseasonable service.

Answ. (*Beloved*) I have not so much leisure, nor so little burthen of necessary businesse as to take upon my selfe any needlesse taske, and my yeares and experience should, and (I hope) have taught me more wit then to be fondly officious either in this or any other kinde; Nor will you so thinke of this service when I have made answere to the prejudice of impertinency (in my present undertaking) both for the service it selfe and for the season: For then I doubt not but to lead your attentions along with mee (to your contentment) while I endeavour to draw some portraiture of her manifold graces in whose person God hath graced

ced the profession of Religion in this City, with a singular example of Prudence and Piety for almost the space of thirty yeares past.

First then of the service it selfe, and after that of the Season, for that I conceive it rather an office of duty then an exercise of liberty, or any act of courtesie to embalme the memory of the deceased Saints with a true report of their living Vertues, of duty, I say, and meane it of their Duty especially who were well acquainted with them, and who have the opportunity of a publique declaration of them, and both these considerations concurre in mee.

Secondly, For you Beloved, I thought it my part to propose unto you an Historicall surveigh of her Religious life, that though she bee now taken out of your sight and to bee seene among you no more, Shee may yet so remaine in your minds, as to be a memento and motive unto you for imitation of that faire patterne shee set before you, while shee lived with you.

A Good life is a great Legacie: So that Sage Moralliſt *Seneca* conceived

[a] *Who ſaid to his friends* (when hee was not ſuffered to diſpoſe of his goods unto them) *that hee could leave them yet one thing which hee held moſt precious which was the Example of his life:* and yet it was but a meere morall and civill life as farre inferiour to the life of a religious Chriſtian, (for inſtruction and Edification) as a glow worme in an hedge to the brighteſt candle that is ſet upon a table for light and uſe.

Thirdly, When ſuch lights are ſet forth to ſhine before men in Exemplary Goodneſſe, they diſpoſe them both to bee better in themſelves, and to thinke the better of God, and to honour him the more as the author of every good gift and act, according to the command of our bleſſed Saviour, *Let your light ſo ſhine before men that they may ſee your good workes, and glorifie your father which is in heaven*, Matth. 5. 16. So while I relate the remarkeable parts and paſſages of her life and propoſe her (as *Saint* [b] *Hierom* did the Religious widow *Marcella, to bee knowne and Imitated*) I ſhall have good hope to doe a ſervice of Piety to God and a deed of Charity to you both

[a] Denegante centurione converſum ad amicos quod unum & pulcherrimum habebat imaginem vitæ ſuæ relinquere. Teſtat: Tacit. Annal. lib. 15. fol. 242. a.

[b] Bonum quo diù fruiti ſumus cæteris noſcendum Imitandumq; deſcribã, Hier. ad Principiam Virg. Marcell. vid. Epitaph. tom. 1. pag. 119.

both to glorifie him and edifie you, and in this caſe ſhould I bee mute (having ſo copious a ſubject for pious commendation) I might become guilty both of Sacrilegious and uncharitable Silence.

4. And it may be thoſe who take notice how ſhee hath beene alike minded unto mee, *As the Shunamite to Eliſha.* 2 King. 4. 10. or as *Paula*, or *Marcella* to *Saint Hierome*, (though my deſires have made mee much liker thoſe worthy perſons then my deſerts) will thinke I owed as much honour to her obſequies, as I can well performe, and in their accompt (and with them my conſcience would conſent) I ſhall bee held ungratefull, if I ſhould not doe my beſt to make good that gracious promiſe of God on her perſon, *The Righteous ſhall bee had in everlaſting Remembrance*, Pſalm. 112. 6.

5. And for thoſe who ſay that here ſhe is well eneugh knowne, (even as *Ruth* was in *Bethlem*) to bee *A vertuous Woman*, and therefore no need of any publication of her praiſe in this place (though they ſay it not as conceiving it too much honour for her, but as fearing the renewing of griefe unto themſelves by

remorſefull remembrance of her death)

Mine anſwere is, *Firſt*, that if ſhee had lived here untill ſhe had dyed among us, ſhee had beene ſomewhat better (then now ſhee is) made knowne unto us. Yet would not any one have thought it unfit for all that to have given to her memory that (now vulgar) favour and honour of a funerall Sermon, who honoured Sermons ſo much in her life, not onely by hearing, but by believing of them and ordering her converſation according to them.

Secondly. Though through all the City She were knowne to bee a very good woman, yet how good ſhee was is knowne but to few, either for the variety, or for the degree of her Graces, and the knowledge thereof, cannot but much conduce (as but now I noted) to the glory of God, and the Edification of his people.

But it is unuſuall for one that is buried in one place, to have a funerall remembrance in another. True, nor is it ordinary for Houſe-keepers (Women eſpecially) to die ſo farre from their owne home; But if it bee not common, it *Obj.* *Anſw.*

it is the more congruous to her Condition, whom God did adorne with endowments farre above the ordinarie ſort of thoſe of her Sex, and yet it is not either a new or a ſtrange thing (in many places) for Benefactors to be remembred by ſolemne Sermons in an anniverſary recourſe, though honourably interred elſewhere, and that She hath beene a good Benefactreſſe to this place not oncly by her good Example (as wee obſerved of Seneca to his friend) but otherwiſe alſo, I ſhall ſhew in due ſeaſon.

Cap. 2.

Reaſons why this Commemoration of her was deferred, and of the particular time choſen for it.

FOr the other particular of the time, wee have taken to commend her *Pietie* to your obſervation, why now and not before, I may make anſwere many waies, as

Firſt, That memorable Examples of Perſons eminently qualified are capable of Commendation at any time,

a *Greg.*

[a] *Gregory Nazianzen* made an Oration in praise of the *Maccabees*, who were dead diverse hundreds of yeares before he was borne; For they that are worthy of publique praise one or two or three daies after they are dead (which is the ordinarie date of Funerall Sermons) are as well worthy of it as many yeares after. And God hath promised unto them (more than that) a perpetuall reputation, for the praise of keeping his Precepts endureth for ever, Psa 111. 10. nor is there any credit which any one hath deserved in this World, ever forfeited or cancelled in the next.

a Greg. Nazianz. tom. 1. orat. 22. p. 397.

Secondly, Confessing that the deserved commendation of the Dead should not bee too long deferred, there are divers considerable causes for protraction of time in this particular, as

First, There was this let to expedition in this Service. I was doubtfull for a season concerning the Doctors Sermon preached at her Funerall, whether hee would bee pleased to commit it to the Presse: If so, I thought his paines would bee either a Supersedeas or an assistance to mine, either so done that mine might well

well have beene ſpared, or by his adver-
tiſements the better performed. But
after a good time of waiting for it in
vaine, I heard it was not to be expected
at all ſince he had neither ſufficient Ac-
quaintance with her to know well her
worth, nor competent time (if he had ſo
well knowne it) in due meaſure and
manner to ſet it forth. For ſhee died
upon the [b] Friday about Ten of the
clock at Night, and was buried upon
the next Tueſday following. Out of
which diſtance of daies (deducting the
neceſſary time for his preparation and
obſervation of the Lords day) there re-
mained too little for ſuch a diſcourſe as
ſo worthy a woman well deſerved. Yet
I doubt not (if the Reverend Doctor
would ſuffer his Sermon to bee ſet forth
to publique view) but it would enter-
taine an intelligent Reader with good
Satisfaction.

[b] Auguſt. 17. 1638.

Secondly, I might ſay for a time, as
Saint Hierom ſaid in the caſe and loſſe
of his deare friend the good Widow
Marcella (by the way let me tell you, I
have and ſhall cite his good ſayings the
oftner concerning the Female Sexe, be-
cauſe

cause he is brought in by some as a Traducer and contemner of Women-kinde) [c] *Incredible sorrow* saith hee, *did so oppresse mee, that I thought it better for the present to hold my peace then to speake, that which was not correspondent to her Praise.* And in this sorrowfull Silence he continued [d] two yeares, before hee made that Honourable Encomium of her which hee called the Epitaph of *Marcella*, and which he dedicated to a Religious Woman named *Principia*.

For though I have not (through the greatnesse of griefe) delayed the doing of this pious duty for so many weekes, as *S. Hierom* did Moneths, I could not at the newes of her death but take into pensive apprehension the speech of the Prophet *Elijah* concerning the woman of *Sarepta*, when hee cried to the Lord and said, *O Lord my God, hast thou brought evill upon the Widow with whom I sojourne?* 1 King. 17. 10. Nor could I for a good while take such truce of the tribulation of my mind for the unexpected losse of so gracious a Friend as might make mee fit according to the measure of her eminent merit, to represent her unto you.

And

[c] *Tristitia incredibilis erat quæsita meum oppressit animum, ut melius judicarem tacere quam nihil digni ejus laudibus dicere; Hierom. Epitaph vid. Marcell. tom. 1. Ep. p. 119.*

[d] *Ut huc usque reticerem & biennium præteritem silentio, tristitia fuit incredib. &c. Ibid.*

And indeed I never thought it meet (had my thoughts beene never so free from all discontent or disturbance, except in case of urgent necessitie or violent importunity) on the sodaine or with little preparation (according to the time which is usually afforded to Funerals) to undertake the Description of such a Christian as shee was, advancing so farre towards an Heavenly conversation, though in an Earthly condition.

Thirdly, Some part of this delay must bee laid upon the lacke of health. For the first day I heard of her Death was the second day of a Sickenesse unto my selfe, which confined mee to the Countrey for a Moneth and more, during which time and some weekes since this Church hath not beene capable of a solemne Assembly as before it was, for being for a great part of it lately pulled downe, it could not be built up (after the manner of a Resurrection) on the sodaine, but by a lingring and dilatory repaire. And for this Church I thought it most meet to reserve this memoriall both, because here shee was a most constant hearer of the Word, and for that here

here I have moſt right (as a Preacher licenſed for this Pulpit) to doe her Right.

Secondly, I held it expedient at this [c] preſent eſpeciallie to preſent you with ſuch an Example of *Sanctitie*, and *Temperance*, the better to ſeaſon both your Meat and your Mirth, that they proceed not to offence, and with the ſad remembrance of her Death to give you occaſion to thinke and prepare for your owne. And if that diſpoſe you to penſiveneſſe, while others diffuſe their affections among variety of delights, it may be nothing the worſe for you, for Sorrow (ſaith Solomon) *is better than laughter, and by the ſadneſſe of the Countenance the heart is made better*, Eccleſ. 7. 3. Nor is a remembrance of mortality unſeaſonable for Feſtivities, (eſpecially if they bee of long continuance as this is) for to prevent the perill of wanton exceſſe, to which our nature is a great deale too prone; Some of the wiſeſt Heathens of old, (as *Herodotus* a very ancient Hiſtorian four hundred & forty yeares before the birth of our Saviour hath written) uſed at their Feaſts to bring

[c] *Innocents day in Chriſtmaſſe, 1638.*

bring in a [f] *Coffin, with the repreſentation of a dead body in it made of wood, yet imitating a true Carkaſſe of the length of a Cubite or two, which was brought to every guest in particular, with a Comment and Application of that dumbe text in theſe Words, Looke upon this and drinke, and delight thy ſelfe ſo now, as conſidering that after death thou ſhalt bee ſuch a one.* And if before your Death you would each of you by an holy life endeavour to bee ſuch a one as this our gracious *Ruth* was, you might have hearts to welcome death as a deare friend (as wee ſhall ſhew you ſhee had) whom moſt account to bee but a deadly enemie, and deadly indeed it is to all, but an enemy to none but to the friends of ſinne.

Theſe two Prejudices of the Service and Seaſon removed, I ſhall now addreſſe my ſelfe to the duty to which my conſcience as well as mine affections, and others requeſts have deeply engaged me, which is to give her part of the due praiſe which belongeth unto her, I ſay but part; for neither is all her goodneſſe knowne, nor all that is knowne to ſome fit to bee imparted unto all.

[f] circumfert aliquis, i. apud Ægyptios in loculo mortuum è ligno factũ pictura & operæ verum maxime imitantem, longitudine cubitali aut bicubitali, oſtendenſq; ſingulu convivarum, inquit in hoc intuens pota & oblectare, talis poſt mortem futurus, Herod. Euterp. l. 2. p. 166.

Cap. 3.

Of her praise in generall. A Caution premised. Commendation how to be taken from Kindred, And of her gifts of Nature.

AND here I am in a strait what choise to make, what bounds to set to mine owne words of her worth, as sometime *Saint Hierom* was concerning the commendation of *Demetrias*, when he said,[a] *If I speake all that is agreeable to her Vertue, I shall bee thought to flatter: If I forbeare some things (Least they should bee thought incredible) my modesty may bee some damage to her due Praises.* And as *Nazianzen* was, when he made the funerall Oration for his Sister *Gorgonia*, who though he were not afraid of transcending the trueth[b] (*being more like to come below it, and to wrong her reputation by speaking too little in the Praise of her Pietie*) Yet hee was somewhat perplexed betwixt the contrary constructions of the Godly and the Wicked: *For while*

[a] *Si cuncta virtutibus ejus cõgrua dixero, adulari putabor si quædam subtraxero, (ne incredibilia videãtur) damnũ laudibus ejus meæ facit verecundia, Hierom ad Demet. tom. 1. p. 63 princip. ep.*

[b] *Non hoc vereor ne ultra veritatis metas transiliam, sed illud contra ne infra veritatem subsistam, ac procul à rei dignitate remotius laudatione mea gloriam ipsius imminuam, Greg. Nazianz. orat. funer. in laude soror. Gorgon. orat. 11. tom. 1. p. 177.*

the

the one sort would not bee well pleased with any abatement of due Commendation, the other would bee offended with the falnesse of truth, and take occasion to accuse it of falsehood or fondnesse. And he inclineth rather c *To cast himselfe upon the courtesie of the good by forbearing some part of the good report which belonged to her, then upon the Calumnie of the bad, by making her praises equall to the extent or measure of her excellent Desert;* which I like so well in him, that I will size and proportion my speech to his example carrying along the impression of *St. Hieroms* protestation concerning *Paula*, In my conscience (whereby I doubt not to bespeake the beliefe of all such as were not unacquainted with her, or are not strangers to mee) *I call Iesus to witnesse (Saith hee) whom shee served, and I desire to serve also, that I faine nothing, but speake the truth as one Christian should doe of another, making rather an history* of her Life and Death then *a Panegyricke* of her praise.

Now to begin with that: It is the manner of most, as a part of the discipline of *Rhetoricians*, (as that learned Father observeth) *To have recourse backe to the remote*

c *Meforem improborum qui nos ad gratiam loqui crimi nantur quã bonorum qui meritas laudes exposcunt, rationem habeamus, Idem, Ibid.*

Testor Iesum cui illa servivit, & ego servire cupio, me nihil fingere sed quasi christianum de Christiano quæ sunt vera proferre, i. historiam scribere non Panegyricum, Hieron. epitaph Paul. tom. 1 p. 181.

emote Progenitors of them of whom they eake, that from a Sappie root and fruitfull ocke they may gaine credit to dry and barren ranches. A poore ſubject ſurely that eeds to bee maintained by doubtll Arrerages of ſuch an auncient date hich may happily be denied to be due, t though not ſo denied, will never be id to make up a ſtocke of reputation thoſe who have none, or little vertue their owne, and as vaine ſurely is the onfidence in ſuch a Credit, if there bee ot preſent and perſonall Deſert to ſuit ith that and to give ſupport unto it. or let them that are beſt borne but unind the Clue of their Pedegree to its moſt length, and they ſhall come at ſt (as in a clue of yarne) to a little crop a dry turfe, to their *Great Grandfather Adam* made of drie earth, his very head ken from the *Baſis* where every beaſt oth ſet his foot.

The beſt commendation that can bee aken from our Auncеſtors or other insfolke is, when wee ſet forth their ertuous Examples in our owne perſons bookes of a later edition amended d augmented, and when having hono-

Rhetorum diſciplina eſt ab avis & atavis & omni retro Nobilitate ornare, quæ laudant, ut ramorum ſteriſitatem radix fœcunda compenſet, & quod in fructu non teneas mireris in trunco, Hierom. ep. ad Demet. tom. 1. pag. 63.

rable and meane, rich and poore of our Kindred, wee neither are proud of the one ſort, nor diſdaine to owne and acknowledge the other; and when (if they bee bad and poore too) wee are more aſhamed of their wickedneſſe then of their wants.

So it was Iam ſure with this godly Matrone, her Parents were morally Civill, and moderately religious (according to the temper of the times wherein they lived) Shee ſingularly pious, ſhee had in neere relation to her, perſons of farre different Condition and accomp (as what ſtocke or family hath all alike) and was as willing if not more to accep of the meaneſt, to converſe with them, and to doe thoſe offices to them (which belonged to the neereneſſe of Alliance betwixt them) as to be accepted of the beſt with ſuch expreſſions of reſpect, a both affinitie and Friendſhip ought t afford. And the better they were th more was her eſtimation with them, an that worthily both in reſpect of he gifts of Nature, and of Grace.

For the firſt ſhee had (as I have hear ſay of her Father, and am ſure of he

rarel

Mr. Edw. Brerewood

rarely learned Uncle of Gresham Colledge) a sharpe and vigorous wit (and her memory was answerable to it) which those that were well acquainted with her might well perceive (if there were occasion of discourse with her upon difference of opinion) by her prōptnesse to plead for the truth by solid reason, and pertinent allegation of the scripture, and by her Letters (whereof I have read many) which though they put me to trouble in regard of the character (not easily legible) made good amends for that paines by the ingennitie of her conceit in them, by the soundnesse and sanctitie of the sence of them, and the apt expression of her mind, without a word amisse or a word too much.

But as Godly Master Greenham sometimes said, a *good wit unsanctified is a meet prey for the Devill*, and it hath beene his manner of old (even ever since he used the serpent the subtlest beast of the field to seduce withall) to endeavour the corruption of such for the inventing of some naughty novelty, or for the venting and spreading it abroad, or to che-

rish sinne, or to give check to sincerity, in such as are most apt to bee wrought upon the wrong way.

But blessed bee God, it was not so with her, that wit (which if he that made it had permitted might have been dangerously imployed in Sathans service) was reserved and preserved by God for a Sacrifice to himselfe, and for confutation of their conceipts, who thinke that a pregnant wit and a devout heart are endowments so different or rather repugnant, that they are incompatible in the same person, For in her they were happily united, and that in a very observeable degree when God effectually called her to the profession of the Gospell which now I shall note, and so shall advance my discourse and speech, as shee did her course and life, from nature to Grace in her conversion to a sound, and assured beliefe of the good Word of God, and to a sincere & sanctified life in conformity to it.

CHAP.

Cap. 4.

Of her Conversion wrought both by Instruction and Correction.

BEfore her calling shee was rather civill then religious, and sometimes rather merry then civill, yet lightsome without lightnesse or immodestie; though too much delighted with daincing, Stage plaies, and other publique vanities according to the fashion of young folkes, especially in former times when they were so well thought of (by those who were accounted of the better sort) as that by their consent they were admitted to be acted in the Church.

And in this respect did the power of Gods Grace, and the soundnesse of her conversion the more plainly appeare in that her affections and conversatiō were so changed, as now to shew her selfe a lover of God more than of pleasures, as before a lover of pleasure then of God; which the Apostle justly condemneth, 2 Tim. 3. 4. A manifest signe of another & better spirit then that which had guided her before.

And indeed divers who have beene of the number of the moſt renowned Saints have beene not ſuch as have been ſtrictly trained up in Chriſtianity from their cradle (where education and example, and it may be ſometimes feare ſetteth upon them a formality of Religion without the power of it) but ſuch as God by a divine vigour and an extraordinary operation of his ſpirit hath plucked from the vanities of the World or other ſnares of Satan to be (in eſpeciall manner) ſerviceable to himſelfe.

Wee may obſerve this in compariſon of *Paul* and *Timothy*, *Timothy* was taught the truth of Scripture from a child, and never (that wee read of) ran any courſe that was croſſe to the Chriſtian Religion, but *Paul* did ſo for a time and that with a mad and cruell rage (as he himſelfe confeſſed) Act. c. 26. v. 11. and yet Paul proved the more worthy and effectuall inſtrument of Gods glory, and the Churches good, when hee had given him a call from Heaven, and ſeiſed on him for his owne ſervice. I might (if there were need) obſerve the like in *Saint Aug.* and many other famous

Christians both of former and later times, whereby let none take occasion to make light account of the Religious discipline and education of their Children. It is parents duty to doe their best to make them as good and godly as may bee (even while they are young). And though a young Saint in shew may prove an old Devill at last, it is much more like that a young Saint indeed should prove an old Saint in the end. Howsoever it will bee still the Parents part to set the print of Piety upon their tender age, so farre as religious institution and example may prevaile, and Gods priviledge also to withhold or impart his saving grace both where and when, and in what proportion hee pleaseth, and to shew sometimes by such a choise (as well as otherwise) that his Children are not begotten by a carnall parentage, but that generation is from men, Regenerarion from God himselfe.

Her conversion was wrought two waies, by Instruction, and by correction. The former principally by (a) his ministery, who in his time was a powerfull and profitable Preacher in this place. (a) Mr. N. Byf.

The latter by the immediate hand of God, who having taken away her first child (which shee tooke much to heart) made that an occasion to make her apparently his owne child. For from that time the meanes of Grace had a more kindly working on her which made her to minde her Father in Heaven, then afterward shee did any child she had upon Earth, when God for that one had given her many, though at first shee rather feared then loved him, whence were ingendred many perplexing scruples in her Soule, yet that temper of timorousnesse and tendernesse was (as a noted Doctor of devotion saith) [b] *a commendable Vertue in young beginners, newly escaped from the custome and thraldome of sinne, and a sure signe of purity of Conscience* in them, but for the present it was very grievous to her, for her Spirit was sore wounded, and a wounded Spirit who can beare? Pro. 18. 14. The truth is, the pangs of her new birth were so painefull and bitter, and sometimes so terrible that hee that had beene as *Iames* and *Iohn*, a *Boanerges*, or Sonne of *Thunder*, Mark. 3. 17. in threatning Judgement for

[b] Fr. de sales in his introd. to a devout life. part. 3. c. 2. p. 306. 307.

for ſinne, could hardly to her act the part of a *Barnabas*, or ſonne of conſolation, Act. 4.36. in aſſurance of Mercy to the ſinner, though upon Repentance and purpoſe of preſent reformation. But after that the Lord had chaſtiſed her Soule with his ſevere diſcipline (for ſuch a time as his Wiſdome ſaw moſt convenient to prepare her for a better cure) he ſhewed himſelfe her moſt favourable and effectuall Phyſitian according to that of *Eliphas* in the booke of *Iob. Hee maketh ſore and bindeth up, hee woundeth and his hands make whole*, Iob. 5.18. he quieted her troubled ſpirit and ſetled it in the aſſurance of his love.

Chap. 5.

Of Her Study and knowledge of the Holy Scriptures.

BEing thus both converted and comforted, obſerve how good God was unto her in beſtowing many excellent endowments upon her both intellectuall and Morall. For the firſt by her continuall and attentive hearing of Sermons, and

and reading good bookes, the Bible especially (whereto as was said of (a) *Marcella*, shee was addicted with an incredible desire and delight) and by moving Questions to such of her acquaintance as shee thought best able to answere them, she became in the most sound and most usefull points of Religion an excellent proficient. And truly (I can speake it upon mine owne certain knowledge and frequent experience) many of her questions to mee upon her reading of Scripture, were very solid and substantiall instructions, and such as argued a deepe insight into the sacred Text, and an especiall acquaintance with the Spirit that indited it. So that I may apply the saying of *David*, and of his sonne *Solomon* to this daughter of *Abraham*, *The secret of the Lord is with the Righteous, and them that feare him.* Psalm. 25. 14. Prov. 3. 32.

Upon often triall of her pious and piercing apprehension in that kinde for many yeares together I seriously desired her to write downe her observations of the Bible as shee read it in her constant course, and (for a great while) I could

(a) *In divinâ scripturam ardor incredibilis.* Hier. epitaph. Marc. tom. 1. p. 120.

not prevaile with her for a promise to doe so, at last I did with condition that I would use that libertie and authority over them which I exercised on mine owne dictates, to correct and alter them as I thought good. This was but a little before her last going to LONDON, and at her returne I expected though mine importunitie made her promise that her owne Integrity would make her performe.

But God was pleased rather to take her up to himselfe to teach her Lessons of an higher forme, then to leave her any longer here below for the instruction of others, yet she tooke not upon her to teach any but her owne children and servants[b], although an *Apollos* an Eloquent man and mighty in the scriptures Act. 18. 22. might not disdaine to learn of such a *Priscilla*.

Those that saw how little she medled in worldly matters, and when she did how little she minded them, will not easily believe she had so much sacred knowledge as indeed she had, but herein she was as one saith of the renowned Lady *Clotilda*, *This divine Woman was*

[b] Nic. Caul. holy court, part 2. Sect 9 p. 302.

as the Moone in her eclipſe, which appeareth darke toward the Earth, but is radiant and bright in that part which looketh toward Heaven. So ſhe (ſhadowing her ſelfe from acquaintance with the world) ſhined gloriouſly in her knowledge of God, and of heavenly matters.

Chap. 6.

Of her prudence in ſpeech and ſilence, unſeaſonable and intemperate prattling and ſinfull ſilence reproved.

AS ſhe had occaſion to converſe with others, ſhe ſhewed her ſelfe a very prudent *Abigall, the word of God (as Saint Paul preſcribeth) dwelt richly in her in all wiſdome,* which appeared in her *ſpeech,* in her *Silence,* in her *Carriage,* and *Actions.* For the firſt being as the ſame *Apoſtle* ſpeaketh, enriched both in knowledge and utterance, 1 Corin. 1. 5. *She opened her mouth with wiſdome,* as Solomon ſaith of the good houſwife, Prov. 31. 26. having (according to [a] Saint *Hieroms* dictate to *Celantia,*) *thought before hand what ſhee ſhould ſpeake, and while ſhe was*

[a] Diu ante conſidera quid loquẽdum ſit, & adhuc tacens provide ne quid dixiſſe pœniteat, Hier. ad Celant. de inſtitut. matriſfam. pag. 113.

yet silent, forcasting that she might say nothing which she would wish to bee unsaid againe, and so she was fit and well prepared either to counsell or comfort, to reprove, or to plead for, as there was cause. And there be many that know this, and have had experience of it to their great furtherance in holy affaires.

Secondly, Yet was she not (as some Women would have beene with her abilities, and some without them have beene) obstreperously talkative, nor affected by her words to make any ostentation of her wit, or other good parts; but very sparing of her speech, so that she was as much observed for her silence, as for her discreet discourse, when there was just occasion and opportunity for it.

For she had learned out of Scripture, *that in the multitude of Words there wanteth not sinne,* Proverbs 10. 19. *That whosoever keepeth his mouth and his tongue keepeth his soule,* Prov. 22. 23. *That death and life are in the power of the tongue,* Prov. 18. 21. *That tatling women are condemned by the Apostle,* 1 Timothy 5. 13. *That of every idle word account must bee given*

at

at the day of judgement, Mathew 12. 36. *And that they who professe Religion and refraine not their tongues, their religion is vain* James 1. 26. This moved her to make the resolution of *David, that her mouth should not offend*, Psalm. 17. 3. and (that it might not) to use his bridle of restraint, Psalm. 39. 1. So that though there be twenty foure severall sinnes of the tongue (as [b] *William Peraldus* reckoneth them) I thinke there is none that can, I am sure (though I have not wanted opportunity to observe her) I cannot charge her with any one of them. and if the man be perfect that offendeth not in tongue, as *Saint Iames* speaketh James 3. 2. so surely is the woman, and then by this note she was not farre from perfection; and the rather because it is (as some men say) more incident to that sexe than to the other to be guilty of verball excesse.

[b] Gul. Perald. *tom.* 1 *p.* 264.

But certainly such silence as she used (in those that know how to speake) is an argument of Wisdome, for the wise man saith of a man (and it is as true of a woman) *A man of understanding holdeth his peace*, Proverbs 11. 12. and *he that*

raineth his lippes is wise, Prov. 10. 19. And so farre was she from speaking ill words especially of the absent, or of her betters (wherein some take more liberty then the soundnesse of religion will allow of) that any one might see Saint *Hieroms* precept to *Celantia* set forth in her practise, which was [c] *rather to looke to her owne life then to carpe at anothers.* And she very well knew, that where corrupt communication is restrained, there that which is good to the use of edifying is required, yet was she so wise and wary (even in the use of good words) as to observe *When*, and *where*, and *before whom* to use them, and the *season* when to give over as well as when to begin her discourse, being most unlike her of whom the Character saith, [d] *that she overflowes so with the Bible, that she spills it upon every occasion*, whereby the reverence of Religion is much impaired, not onely by being made too common (which inclineth to contempt) but by being unworthily treated of, for there be but very few who can speake much and so well too, as may beseeme the sanctity and dignity of that excellent subject.

c *Magis vitam tuam ordinare disce, quam alienam carpere*, Hier. de Celant tom. 1. pag. 112.

d Mr. Earls characters, char. 52.

And

And ſometimes I feare it falleth out with ſome in our daies (by an exceſſe and unſeaſonableneſſe of ſuch diſcourſe) as the Romane Emperour thought of ſome intemperate talkers in his time, when he gave them leave to uſe their libertie of ſpeech (though againſt himſelfe) conceiving that the more of their malignity that was vented at their mouths, the leſſe of the like there remained in their minds, ſo it is to be feared of ſome indiſcreet and inconſiderate diſcourſers of godly matters, that they let out ſo much religion at their lippes, as to leave but a little devotion dwelling at their hearts.

Of ſuch pious prudence both in ſpeech and ſilence as wee have noted of her there would be no cauſe of doubt to any, and the leſſe of marvaile to ſuch as doubt not, if they had ſeene what I have under her owne hand writing, viz. divers diſcreet and profitable collections out of ſcripture concerning ſpeech and ſilence both towards God and man under ſeverall heads and titles for the greateſt part of foure leaves in quarto which I cannot well inſert in this place

nce for number they are too many, d for order not so exact (being put gether onely for her private use) as convenient for publique notice.

I would faine leave some strong impression of her prudent silence for a pattern to others, especially to those of her owne sexe, and therefore while I commend her few words, I must use some more of mine owne (and many of others also) to gaine her example acceptation for more common imitation.

For which purpose I wish our people were better acquainted with *Plutarchs* discourse against pratling, hee calleth it a disease, for the cure whereof (saith he) *Philosophers have undertaken an hard and troublesome taske*, yet were it not so difficult, if they that are sicke of that disease were sensible of it, and would submit themselves to the proper prescript which is requisite to cure it.

But there are some, as [f] *Ludov. Vives* complaineth, *who account it a signe of good education to say much, though what they say be but imprudent pratling, sometimes* [g] *powre out at their mouths what commeth first in their minds, and when they want truth*

[e] Plutarch Morals. p. 192.

[f] *Educatam nunc si Dijs placet nominant imprudenter loquacem*, Lud. Viv. *de offic. mariti*, p. 99.

[g] *Quicquid in buccam venerit præfundunt, hinc studiis mentiendi cum vera desunt, Idè de christian. fœm. lib.* 1 p. 286.

to maintaine longer talke they make it up with Lies, they take it to be an argument of a quicke wit to be of a ready tongue, but they ſhew that they want what they would faine make ſhew of, their tongues many times running ſo many paces before their wits that they can never overtake them.

And if they had as much wit as to match their many words, yet is there a better thing than wit, *diſcretion and wiſdome*, which would more commend them by ſilence then a witty garrulity. It is noted by [h] *Plutarch* as a great folly, that thoſe *who ſay, houſes without doores, and purſes without ſtringes ſtand their maſters in no ſtead, in the meane time neither ſet hatch nor locke unto their mouth, but ſuffer them to run out and overflow continually like the mouth of Pontus*, for which though they looke for applauſe, many times they meet with contempt, as he did who having made a long and idle diſcourſe before *Ariſtotle* concluded it thus, *I doubt I have beene tedious unto you Sir Philoſopher, with my many words*: to which the anſwere he received was (ſuch as he neither looked for, nor liked) [i] *In good ſooth*

h Plutarch. *de garrulit.* pag. 193.

i Plut. *ibid.*

ſooth (ſaid he) *you have not beene tedious to me, for I gave no eare to any thing you ſaid.*

They feare belike that if they ſhould not ſpeake too much they ſhould bee thought to know too little, and yet by their ſurpluſage of ſpeech they doe but bewray their defect of diſcretion, and ſometimes alſo of manners and civility by ingroſſing the time for their owne talke, which their betters would (but for them) take up, and beſtow in wiſer diſcourſe, and ſo they looſe the praiſe of a prudence, which they might with more eaſe both obtaine and uphold, which is that of Job, *It might be their wiſdome to hold their peace*, Job 13.5. The wiſe *Grecian Zeno* made double demonſtration hereof both by ſilence and ſpeech, for being invited to a Feaſt, (*in Athens with the Embaſſadours of the King of Perſia*) he ſpake not a word untill being demanded of them what they ſhould report unto their Maſter concerning him, tell him (quoth he) no more but this, [k] *That there is an ancient man at Athens, who can ſit at a feaſt and ſay nothing*, the prudent moraliſt having reported this and ſome other particu-

k Plut. *ibid.* pag. 794.

lars to this purpose commeth afterwards to a comparison of eloquence, & silence, and giveth the preheminence to silence, because in this *Wee have men to teach us to speake, but wee learne of God to keepe silence. &c.* wherein yet there may be a fault (I meane by excesse of silence) and doubtlesse there is, which is very worthy of rebuke, and thereof we must give a touch by way of caution before wee passe to another point, for 1. there is a[l] Pythagoricall silence imposed by that mysterious master with an humerous severitie upon his scholars for two yeares together, so that they might not for that time so much as aske a question though they doubted. Secondly, there is a superstitious silence recorded by the heretiques called [m] *Pattalorinchitæ*, who professed an extraordinary restraint of speech, and therefore they usually held their fingers to their noses and lips, as it were sealing them up for assured silence. And there are a sort of both

[l] *Non minus quisquam tacuit quã biennium. Gell. Noct. Attic. l. 1. c. 9. p. 24.*

[m] *Fuerunt quidam hæretici in tãtum silentio studentes ut digitum naribus & labijs suis opponentes silentiũ quasi semper exercuerint, non alij rei quam taciturnitatis studium accommodantes: qua re prophetas se imitari dicebant, quoniam David Propheta ait Psal. 141. pone domine custodiam ori meo &c. Hi hæretici Græca voce vocati sunt Pattalorinchitæ, à πάτταλος, Gr. Latinè dicitur palus, ῥὶγχος est nasus Alphons. à Castro adver. hæres. l. 13. fol. 162. p. a.*

[n] *Monkes*, and [o] *Turkes*, who take up the like Taciturnity, though they uſe not their fingers to over-rule their tongues. Thirdly, there is a dogged and ſurly ſilence, as that of *Abſolon*, who ſpake neither good nor bad to *Ammon*, becauſe he hated him, 2 Sam. 13. 22. Fourthly, An uncharitable ſilence when wee ſuffer ſinne upon our neighbours ſoule and ſay nothing, whereas we ſhould with love and liberty of ſpeech rebuke them, Levit. 19. 17. Fifthly, A perjurious ſilence when they that take oaths to reveale the truth, either conceale it with downeright forſwearing, or cunningly diſguiſe it with equivocation, which maketh a reſervation of ſomewhat which ſhould be revealed. Sixtly, An unfaithfull and treacherous ſilence, when men ſuffer the truth to be ſpoken againſt, or their innocent friends traduced behind their backs, and will not make anſwere for their defence, but eſpecially when taking upon them the office of watchmen, and of preachers, which is to give warning to the people of impendent perill, and to preſcribe, and perſwade them what concerneth

[n] The Carthuſian monkes (as Chriſtoph. Muſgrave once of that order told mee) ſpeake together but once a weeke.

[o] *Perpetuum ſilentiũ tenent ut muti, Cuſp. de Turc. relig. lib. de Ceſarib. p. 475.*

their ſafety, they warne not, they preach not having ability and opportunity, and no neceſſary and lawfull let that may juſtly excuſe them. Wee preach not, wee plead not for any of theſe, while we commend our pious *Ruth*, for her ſparing of ſpeech, which had none affinitie with any of theſe faults: nor doe we take it for our laſhing loquacity, if any one be copious in profitable diſcourſe, having ſufficiency in himſelfe, and obſerving due ſeaſon for that purpoſe, as *Philemon* the Poet hath obſerved, giving inſtance in *Homer*, who though he have written thouſands of verſes, [p] *yet none* (ſaith he) *doth account him a babler, but he who ſpeaketh but two ſyllables to no purpoſe is a babler.* It is not then ſilence, but a prudent ſilence for which wee praiſe this gracious matron, nor ſpeech (though much) if of good uſe, at a due ſeaſon, and in a meet proportion which wee diſcommend, but idle, needleſſe, and impertinent ſpeech, from which ſhe was ſo free that none needed leſſe to feare the ſtrict diſcuſſion of the laſt account for words, Matthew 12. 36. then ſhe. Nor did any better obſerve

[p] *Qui nm loquitur ulli quæ ſunt uſui multiloquus hic exiſtimetur vir tibi, licet duarum ſyllabarum ſermo ſit, contra loquetur ſi quis apta plurima, ne multiloquus hic cenſeatur tibi, exemplo Homer. v. Philem. minor. Poet. pag. 525.*

obſerve the double Q. of *Quando*, and *Quantum*, when or how much (which [q] Bernard preſcribeth in his booke of good life, both for ſpeech and ſilence) then ſhe uſed to doe.

[q] *Conſidera qua hora loquaris, tempore cõgruo loquere, tempore congruo tace, – ſit in verbo tuo menſura, ſit in ſermone tuo ſtatera, modum loquendi non tranſeas,* Bernard. *de modo benè vivendi, cap.* 31. *col.* 1279.

Chap. 7.

Of her prudent Carriage and Behaviour.

THe third particular which gives proofe of her prudence is her carriage and behaviour (and this in the judgement of a *Reverend Prelate*) is a very ſound and ſolid proofe.

[a] *There are* ſome (ſaith he) *whoſe ſpeeches are witty, while their cariage is weake, whoſe deeds are incongruities, while their words are Apothegmes. It is not worth the name of wiſedome that may be heard onely, and not ſeene. Good diſcourſe is but the froth of wiſdome: the pure and ſolid ſubſtance of it is well framed actions, ſo he in his contemplation of Solomon, and the Queene of Sheba.* And according to this may we commend her converſation for prudẽce in practiſe, above that which ſhe ſhewed either in the uſe or reſtraint of her

[a] Biſh. Hall contempl. l. 17. pag. 1223.

tongue; for as *Saint Hierom ſaith of religious Leah,* [b] *ſhe taught others more by her example, then by her ſpeech,* much more then by her ſilence: ſhe was (as a divine of note obſerved of her) [c] *a woman of a well compoſed ſpirit,* diſcreetly adviſed, framing her affaires by good direction of grace and reaſon, without any digreſſion of humour or paſſion, which bare no ſway over her at all, and very ſeldome had any ſhew or appearance in her, but when her diſcretion told her it was fit to make uſe of it, for due advertiſement to others; and then ſhe would order it with ſuch moderation, as that neither her words, nor her lookes, nor her geſtures (which were uniforme as proceeding from the ſame religious principles imprinted in her ſoule) carried any colour of contradiction to her prudence or piety. The praiſe of that good woman *Marcella* here is no more than her due, [d] *ſhe very well knew that which the Philoſophers call* τὸ πρέπον *to doe every thing in a comely manner* (which is a chiefe part of practicall prudence) ſo circumſpectly walking in her religious way, that her good might not be evill ſpoken of (as the

b *Comites ſuas plus exemplo docuit quam verbis,* Hierom. ad Marcell. de exitu Leæ tom. 1. pag. 157.

c Mr. D.

d *Noverat illa quod appellant Philoſophi* τὸ πρέπον, *ideſt decere quod facias,* Hier. Epitaph. Marc. tom. 1. f. 121.

the Apostle admonisheth, Romans 14. 16.) or if that might not be expected altogether in a world so wicked (as out of *Saint Hierom* I observed to another purpose before) [c] *It cannot be* saith hee, *that any one how innocent soever should run a course of christianity, and not at all be bitten or barked at.* yet that there might bee as little offence taken, and that occasion from them that desire occasion might (as much as possible could be) be cut off, as *Saint Paul* prescribeth, 2 Corinth. 11. 12. And truly I have not knowne nor heard of any in my time, who hath had lesse exception taken at them for the profession or practise of piety by any one either godly or ungodly, wise or ignorant, then she; nor that hath had a more glorious conquest over calumnie then she hath had by her prudent and holy life, the best meanes (as [f] *Saint Hierom* resolves) *to put a rumour of reproach to speedy silence.* The pious *Paula* so much commended by the forenamed Father was not so happy in her exercise of Religion, as to carry it with such a constant credit and commendation as she did for her piety (when it should most of

[c] *Fieri quidem non potest, ut absq; morsu hominum vitæ hujus curriculum quis percurrat, Hier. ep. apud Fur. tom. 1. p. 83.*

[f] *Falsus rumor cito opprimitur & vita posterior judicat de priore, Hier. Ibid.*

of all have beene approved) was traduced by ſome, as if it proceeded rather from the craſineſſe of her head, then from the ſoundneſſe of her heart, and therefore they ſaid (as in ſhew of favour, but indeed to her diſgrace) [g] *that her braine was to be holpen by ſome Phyſicall fomentation.*

But [h] for our religious *Ruth*, her wiſdome was a protection to the reputation of her pietie againſt ſuch a ſcornefull reproach, yea and more then that, a promotion of the Chriſtian profeſſion to more eſtimation in her perſon and for her ſake.

And though ſhe were ſingularly gifted (as I ſhall further ſhew you in that which remaineth) yet was ſhe farre from their diſpoſition, who (as [i] one ſaith in the life of the Biſhop of Salisbury) thinke they doe nothing well unleſſe they bee ſingular. An humour

[g] *Novi ſuſurronem quendam (quod genus hominum eſt perniciosiſſimum) quaſi benevolũ nuntiaſſe quod præ nimio fervore virtutum quibuſdam videretur inſana, & cerebrum illius dicerent cõfovendum Hieron. epitaph. Paulæ tom. 1. pag. 179.*

[h] Since I delivered this I found in her private papers a note under her owne hand wherin recounting what had befallen her (eſpecially) upon her firſt profeſſion of religion ſhe ſaid ſome thought ſhe was mad, againſt which contumely ſhe comforted herſelfe with exemplary obſervations of the Prophet, 2. King. 9. 11. of our Saviour Mark. 3. 21. John 10. 20. and of *Paul*, Act. 26. 24. all ſaid to be mad by ſuch as were both unwiſe and wicked.

[i] The hiſtory of moderne proteſtant divines in the life of D. *Robert Abbot*, Biſhop of *Salisbury*, p. 315.

which

which ſometime maketh a breach of the peace among the Religious, and bringeth reproach upon religion it ſelfe which her prudent piety in her owne practiſe did carefully prevent while ſhee minded as much to bee godly indeed as any one could doe to bee ſo accounted.

It may be ſome will looke for an evidence of her walking and working in worldly matters, for the getting or governing of a worldly eſtate (whēce meer worldlings take for the chiefe triall of humane wiſedome) and for that though ſhe had leſſe to doe with it, then moſt would have had in her condition, yet therein alſo ſhe gave that proofe of prudence, which *Solomon* obſerveth in the 14 of the Prov. v. 1. *A wiſe woman* ſaith he, *buildeth her houſe*, ſhe was certainely ſuch a one, when her hands were good aſſiſtants to that worke in her conjugall eſtate, and ſince ſhe was alone, ſhe hath beene ſo provident in the ordering therof, that (having bōrne ſome extraordinary charge without any remarkeable diminution thereof) there was good hope if death had not pulled her downe too

too soone that she would have built it up to a further height.

Now from her intellectuall parts if wee passe to her morall, we shall finde that though she had a very good head, richly stored with ingenious and religious Notions, yet she had a farre better heart more aboundantly furnished with excellent graces, wherof I will single out such, and so many of the chiefest of them, and of each will say so much as may well bring in a beliefe of the rest, though not particularly touched: of those I will make two rankes.

In the one shall be placed her *Faith*, her *Piety*, her *Charitie*, her *Patience*; and in the other her *Modestie*, her *Humilitie*, her *Sincerity*, and her *Constancie*; which are either as varnish to make the former vertues to shine, or as oyle to colour to make them hold out.

CHAP.

Chap. 8.

Of her Religious and Morall endowments; and first of her Faith.

First of her faith which is the hand that turneth the key to unlocke the ſtore houſe of divine beneficence. I have it under her owne hand writing among many other of her private papers (which with a little deske wherein they were contained ſhe deſired before ſhee went to London, to bee delivered unto mee in caſe ſhe ſhould die, as ſhe did, from home.) In that dictate ſhe firſt ſetteth downe the Articles of her Faith, one by one in full, plaine, and perſpicuous tearmes with pertinent prooſes of ſcripture to every point, and then ſhe maketh application of every particular to her ſelfe, as thus.

I doe believe the Scriptures are the very word of God, 2 Timothy 3. 16. 2 Peter 1. 21. *and I have found them ſo to mee by the witneſſe of Gods ſpirit which I have felt teſtifying of them, and by the unutterable comfort which I have recieved by them, wonderfully refreſhing my heart, when it was in*

the

the deepeſt diſtreſſe, whereby God hath made them ſo good unto mee, that I account them better than thouſands of gold and ſilver. Pſalm. 119. v. 72.

I doe believe that God made man at the firſt after his owne Image, Geneſis 1. 26. *which image did chiefly conſiſt in knowledge, and holineſſe,* Eccleſ. 7. 29. Epheſ. 4. 24. *and out of admiration of this Image I do long for that time, when I ſhall be ſatisfied with it,* Pſalm. 17. 15.

I doe believe that all mankinde hath ſinned, 1 King. 8. 46. *and that the Nature of man is ſtained with ſinne from the birth,* Pſalm. 51. 5. Then follow ſome words concerning the fowre fruit of ſinne (*Mans miſery*) which I cannot well read: But her next words are plaine, which are an application of this article thus; *I know and muſt acknowledge that the cauſe of all the afflictions which doe befall me in this life is in my ſelfe, and I know no cauſe to murmure at my croſſes, when I looke upon my ſinne.*

I doe believe that Ieſus Chriſt is God, and my God, Pſ. 68. 20. *and in that he is a God, and my God, it doth exceedingly comfort mee; for hee is full of Grace to ſupply my wants, a*

Counſel

Counsellour to direct me in my doubts, Almighty to defend mee; and an everlasting Father to love, pitty, and beare with mine infirmities, and to spare mee; a Prince of peace to performe reconciliation with his Father for mee, and to fill mee with the peace which passeth all understanding, and that he will establish and order mee henceforth and for ever.

I doe believe the Passion of Christ was by the eternall decree and appointment of God, Acts 2. 23. *and that his sorrowes were sustained for our sinnes, and for our sakes, so as he bore all our Iniquities,* 1 Peter. 2. 24. *and that in his owne person hee fulfilled and finished all sufferings needfull for our salvation,* 1 Pet. 3. 18. *and that his passion (so grievous as cannot bee imagined) is a sufficient price for the sinnes of the world,* John 2. 29. and then applying this to her selfe, she saith, *Therefore why should not I bee willing to suffer any thing for his sake, that hath suffered so great things for mee; and say with* Saint Paul, *God forbid that I should rejoyce in any thing but in the crosse of Christ: I will for ever trust in him, and relie upon him, as the life of my life, and as to me both in life and death advantage. And having*

having such a proofe of the infinite love of God to mee in not sparing his owne sonne, but giving him up unto death for mee, shall I ever doubt of my freedome from condemnation, such a price being paid for the discharge of my debts by such a surety?

I doe believe that Christ ouercame sinne, death, the grave, and hell, and rose againe from the dead, ascended into heaven, and sitteth at the right hand of God in Majestie, Rom. 1. 4. *and that he hath purchased his Church by his blood, and that he is a Law-giver to the Church,* James 4. 12. *which is gathered by his voice,* John 17. 9. *separated from sinnefull society with the world, for shee is an holy Church,* Ephesians, 5. 25. *yet dispersed over the world, for she is catholique* Ephes. 1. 10. *and though Catholique and dispersed, yet but one,* Ephe. 4. 4. *knit unto Christ by an indissolveable union,* Col. 1. 18 And then making application to her selfe, shee saith.

I am sure I am a member of this Church, for I am called out of sinnefull communion with the world by the voice of the Minister of Christ, who is in his stead, and separated from it by the power of the word, and I doe rely upon Christs merits for righteousnesse,

and

and ſalvation. I doe not delight in the ſociety of the wicked, but in theirs who feare him, whom I love with ſincere affection, as the moſt worthy people of the world, and whatſoever I want of an holy life (and ſhe was farre from ſelfe conceit of her owne ſanctity as I ſhall ſhew anon) *yet I doe not live after mine old evill converſation, but I conſtantly endeavour to bee more and more holy; what thankes ſhall I give unto God who hath called me out of darkneſſe into this marveilous light, and ſaved mee from the common condemnation of the world! O the depth of the love of Chriſt to mee!*

I doe believe that there ſhall bee a generall Iudgement, Pſalm. 9. 8. *that Chriſt ſhall be Iudge, a viſible judge in his humane Nature,* Act. 17. 13. *that it ſhall bee at the laſt day, but the preciſe day and houre is not knowne to any man or Angell,* Matth. 24. 36. *that then every man ſhall be judged,* Iude 15. *and every ſecret thing brought to light,* Rom. 2. 16. *and that the judgement will bee moſt juſt, and ſo confeſſed by all.* Romans 2. 5. 6. And then turning the application to her ſelfe, her wordes are. *Why ſhould I feare the laſt Iudgement, ſeeing he ſhall bee my Iudge, who is my brother, ad-*

vocate and redeemer, hee that was willingly judged for mee will give no hard sentence against mee, yea he hath already absolved mee from my sinnes, and given me the earnest of the spirit, and seale of the Sacraments, and I have judged my selfe that I may not be condemned with the world, 1 Corinth. 11.32.

I doe believe that the glory of Heaven is unspeakeable, and incomprehensible by us here on Earth, 1 Cor. 2.9. that it is eternall, Mat. 25. 46. and that it is the gift of God proceeding onely from his free grace, not our merit, Luk. 12. 32. his free gift bestowed onely on the elect, Rev. 21.27. & applying it, she saith:

O that I could by the effectuallnesse of contemplation behold the greatnesse of this felicity which is provided for mee! yet as I can conceive it, I cannot choose but long to be absent from hence, that I may be present with the Lord, 2 Corinth. 5, 8. whose admirable beauty I shall cleerely see, and know, as I am knowne: and that with a perfection both of holinesse and happinesse, such holinesse as will not onely free me from all sinne, but from all possibility of sinning; such happinesse as that ceasing from all labour and sorrow, I shall enjoy an eternall Sabbath, and shall be free to all the treasures of Heaven, and (with the fru-

ition

ition of Gods glorious presence) shall enjoy the sweet society of all the glorified Saints and Angels. And all this as it is inutterable, so it is unalterable, for as I cannot be disappointed of it because it is certaine, so I cannot bee deprived of it, because it is Eternall. How then should the hope of the future life but swallow up the afflictions of the life present, and why should I feare death when being dead I shall be so blessed. This shall bee the conclusion of her Creed, for such a beliefe cannot but end in a blessed life, which now no doubt she doth enjoy.

In the rehearsall of the particulars I might have beene more large for the confession and application of her faith (with enterchange of writing and blanks wherein she ment to make additions) taketh up about forty leaves in octavo, and for that which I have taken out of it, as I was forced sometimes to omit some particulars, because I could not well read them: so now and then there was need to adde a few words to make up the sence interrupted by such omissions or breakings off. But otherwise I have given you her owne expresse words and prooses, her owne I say, for that confes-

sion so framed and applied to her selfe, is the selfe same which in her life time I had a sight of, and which she did acknowledge to be hers.

And by this you will happily guesse (for a limme may import the proportion of the whole body) that I had some cause to desire her devout observations on this blessed booke (wherein she was a most constant and intentive student) might not (like sparkes that light besides the tinder) perish in their birth, but that they might be cherished to give some light and heat to those who stand in need thereof, to augment their measure both of knowledge and of zeale.

By this Faith, as *Habakkuk* speaketh of the just, shee lived; by this she was so confirmed that (as it is said of *Abraham the Father of the faithfull*) *shee staggered not at the promises great or little*, Rom. 4. 20. but tooke God at his word, for whatsoever he was pleased to reveale. *By this Faith* she looked above the things that are seene, to those which are invisible and eternall, 1 Corinth. 4. 18. and of so cleare a sight was that supernaturall eye in her, that she discerned as much

much more of heavenly happinesse then common Christians, as the Eagle seeth more of the bright Sunne than ordinary birds.

Yet was not *her faith* elevated so high but that she could readily apply it to promises of an inferiour degree, for as she trusted in the Lord at all times, as *David* prescribeth, Psa. 62. 8. so did she in all things whether temporall or eternall. In streights and difficulties for the affaires of this life, she had that ready at hand for her beliefe, *Commit thy way unto the Lord, trust also in him, and he shall bring it to passe*, Psalm. 37. 5. If at any time she were sinisterly censured by any one, the hand of faith applied that promise to her heart, *Hee shall bring forth thy righteousnesse as the light, and thy judgement as the noone day*, Psalm. 37. 6. and whatsoever it were that came upon her as a crosse, her faith was either as a wreath betwixt her shoulder and it, that it did not wring her; or a remover of it from her selfe unto him, who was best able to beare it, by vertue of that writ or warrant in the 55. Psal. *Cast thy burthen upon the Lord, and hee shall sustaine thee,*

Psalm. 55. 22. and that done, her faith which teacheth to keepe an even pace with the promiſes, not making haſt, Iſa. 28. 16. by anticipating the time of accompliſhment, taught her ſoule to wait upon God, as *Davids* did, Pſalm. 62. 1. to effect his owne worke, at his owne time, in his owne way and manner, wherein ſhe would not preſume to preſcribe any thing at all.

Thus ſhee lived by Faith for the occurrences of this life, as well as for the obtainement of that to come, which I note the rather, becauſe there are many Chriſtians who have faith for the forgiveneſſe of their ſinnes, and giving of Heaven, and yet are too miſtruſtfull of God in theſe leſſer and lower matters, wherein God will be as true of his word as in his promiſes of greater importance, *heaven & earth may paſſe and ſhall, but not a tittle of his word ſhall faile of effect*, Mat. 5. 18.

They then that profeſſe themſelves his children cannot in Religion nor congruity of Reaſon believe him in the one part and not in the other, in the greater, and not in the leſſe. For it is as abſurd, as if a ſonne and an heire ſhould be

be confident in his fathers kindneſſe for an ample and honourable inheritance, and ſhould make doubt of his love and care for competent maintenance. By this daily exerciſe of her *Faith*, ſhe gained a great deale of freedome and lightſomneſſe of Spirit: the experience whereof I have ſometimes obſerved and admired in the manner of her Carriage, as upon great diſappointments of that which was her owne due, and unexpected payments to others, when ſhe hath ſeene no way of ſupply for the preſent occaſions (though none were more punctuall in diſcharge of all dues to every one than ſhe) ſhe hath believed Gods providence would doe what her forecaſt could not, when ſhe did what was meet (for to have failed in her duty, ſhee accounteth not faith but preſumption) and that he could furniſh her with that which would be ſufficient, albeit yet ſhe ſaw not how, nor by what meanes it would come to paſſe. And whereas others (who more cared for their owne credit with men, then they exerciſed their faith in God) would have beene troubled (even to the breaking of their

sleepes with perplexed thoughtfulnesse) she when she had done what belonged to her duty, in the affiance of her faith, was still of a quier, and cheerefull heart, and (as I have heard her say) slept neither the lesse, nor the worse, and which confirmed her confidence more and more, she found still by experimentall proofe of the concurrence of Gods deare love and her sound faith, that hee was most worthy to be trusted.

Her faith upheld her hope, and her hope made her not ashamed, as the Apostle speaketh, Romans 5.5. *because it was upheld, and fulfilled by him who filleth all things.* I will here close up mine observation of her Creed (for her owne I have finished before) with the *Elogium*, which our Saviour gave of the woman of *Canaan*, (with a change onely of the tense) *O woman great was thy faith*, Matth. 15.28. and I beleeve there is not any that heareth mee, such an infidell, but (if he knew her) hee verily beleeveth that I have rightly applied this praise unto her.

CHAP.

Chap. 9.

Of her Pietie.

THat her *Faith* was as good as it was great, you ſhall ſee by the fruites of it, her *Devotion*, or *Pietie*, her *Charity*, and other *Graces* before propoſed, and from hence forward to be obſerved. For the firſt, the [a] author of the Introduction to a devout life maketh Devotion and charity to differ one from another no more then fire from flame, for *Charity* (ſaith he) *is a ſpirituall fire, which God kindleth in our hearts, and when it breaketh out into flames it is called devotion, ſo that devotion addeth nothing to the fire of Charity ſaving a bright flame of readineſſe and promptneſſe of minde to exerciſe (actively and ſpeedily and without delaies or difficulties at all occaſions) the commandements of God.*

[a] *Fr. de Sa-lis*, introduct. to a devout life. part. 1. c. 1. p. 12.

But I will diſtinguiſh *devotion*, or *pietie* and *Charity* according to the uſuall ſence of thoſe words in our ordinarie ſpeech, whereby we take pietie or devotion for the affections of the heart, as they tend towards God, and thoſe things that have

have neereſt reference unto him, and charity for them as they reſpect and tender the welfare of man.

Her *Pietie* and *Devotion to God* was ſuch as was ſutable to her knowledge of him, and her faith in him; by both which, as ſhe had as cleare apprehenſions of him as any, ſo none had (ſo farre as I could obſerve) more deare and devout affections to him, or more aſſured ſignes of ſuch then ſhe, and theſe they were. *Firſt*, Her frequent and fervent communion with him (beſides the publique) in her private devotion. 2. Her zealous & affectionate diſcourſe of him. *Thirdly*, Her love to thoſe things which have neereſt reference unto him, and her griefe if there were any thing went contrary to them. 4. Her eſtrangement from communion with the world for his ſake, and that chiefly in three things which here are moſt accounted of. 1. From ſenſuall delights. 2. From worldly profits. 3. From the deſire of life it ſelfe. *Fifthly*, Her conſcionable and conſtant endeavour to keepe all Gods commandements.

CHAP.

Chap. 10.

1. *Her frequent and fervent communion with God (besides the publique) in her private devotion.*

First she was frequently and fervently conversant with God (besides the publique) in her private supplications, and therein was he most favourably familiar with her, for he sent forth *his Spirit* into her heart (as the Apostle saith unto the Galatians) whereby she cried *Abba Father*, Galatians 4. 6. *the spirit of grace and of supplication*, Zach. 20. 10. which enabled her in an extraordinary manner and measure to powre out her soule into his bosome, and though she duly esteemed of the solemne praiers of the sacred assembly (whereof a late learned Divine saith, [a] *that never any one prayed well privately, who contemned or neglected the publique praiers of the Church*) and never either sleighted, or censured the use of platformes of praier set out in print or writing, yet (as [b] King James gives the caution) she was neither over strange with God, like the ignorant that prayeth

[a] *Mr. Parre* in his Abba father, p. 23.

[b] K. *James* his Basil. doron. l. 1. p. 151.

praieth nothing but out of bookes, nor over homely with him, like the vaine *Phariſaicall Puritans*, that thinke to rule him upon their fingers (which his Majeſtie might meane of the Papiſts, who pray with their fingers in turning their beads) for ſhe could, and that excellently pray (as he adviſed c Prince *Henry* to doe) *Pro re nata*, as the preſent occaſion did require.

c *Ibid.*

And in this devotion ſhe was ſo abundant in apt and pertinent expreſſions, that it was matter of great mervaile that one ſo ſilent in her common converſation with the world, ſhould be ſo fluent, ſo eloquent in her entercourſe with God; God doubtleſſe had put that holy treaſure into her heart, out of the abundance whereof her mouth was furniſhed with ſuch expedite and plentifull utterance. Nor was ſhe more copious in ſpeech, then patheticall in ſpirit, for ſuch was her holy violence in this part of her pietie, as that ſhe ſeemed not to knocke at heaven gate for another to open it, but to make a batterie upon it her ſelfe, and to breake in by the powerfull importunity of her owne ſupplications.

Prayers

Prayers and teares have beene accounted by the beſt Chriſtians in former times their beſt weapons, and doubtleſſe ſtill are the moſt potent artillerie of the Church.

Her ſervice of God in this particular was no dry devotion, not meere words (which are as winde without raine) but ſteeped and drenched in ſhowres of teares, of this holy water Gods bottle (for hee putteth ſuch teares as precious liquor into a bottle Pſalm. 56.8.) hath a very great ſtore derived from thoſe chriſtall fountaines: her eyes which did not ſo much ſervice to her body to guide it in the way as to her ſoule, or rather to her God in a diligent contemplation of this enchiridion of his word, and that greater volume of the world (as his worthy workemanſhip) and in her daily diſtillation of devotion at his throne of grace.

In the exerciſe of this part of her Pietie, though her prudence uſed as much privacy as might be, yet ſuch a ſingular gift (as ſhee had) could not bee hid but ſervants and ſome ſecret female friends muſt know it. And if they did when they

they were ſeazed upon by ſickneſſe or by feares or paines of perillous Child-birth, they would moove her (with ſuch importunity as ſhe uſed to God) to make uſe of it for their good, ſo that neither her pietie nor her compaſſion could well deny them. And when ſhe yeelded to them, and God unto her, ſo that the ſucceſſe enſued anſwerable to her ſuite, as (according to Saint *Iames* his ſaying, Iames 5.16) it often did, they were apt (as there was cauſe) to impute the good effect that followed to Gods acceptance of her fervent mediation, and to report it to ſuch as were like both to eſteeme it and to teſtifie of it as themſelves had done.

And this the rather (perhaps) becauſe they thought it ſome honour to themſelves, that one of their owne ſexe (ſo contemned by ſome both as weake and wicked) was graced by God with ſuch an holy and excellent gift: and ſo in time (for notice) it became a graduate from a privat praiſe to a common fame of the truth, whereof having a great deſire to be aſſured, I received good ſatisfaction therein two waies,

The

The one mediate by another, the other immediate by my ſelfe, the former was by her relation who (having beene her bedfellow in *London* for many weeks together) was partaker of her daily devotion, and who was (by as neere and ſtrong an obligation as could be) bound to informe me of the truth thereof, and from her I heard (with words of ſtrong aſſeveration) that ſhe was ſo plentifully furniſhed for utterance of her requeſts unto God, *that ſhe never wanted variety of meet words to be preſented unto him, but when a ſurcharge of ſighs and teares put her praiers to a pauſe.* M.D. M.L.

The other was ſome experience I had of mine owne, for thrice (though ever without her knowledge, and againſt her will, for ſhee moſt ſcrupulouſly ſhunned the preſence of men, eſpecially of Miniſters in all the ſacred ſervices which in private ſhe performed) I got a fit opportunity to heare her in her owne houſe, (where I was daily entertained for my diet when I was in towne) and mine eares were witneſſes of that which my minde admired, and which affected mee much, and in a various manner.

For

For I could not bee but exceeding glad that my deare friend was so richly endowed with divine grace, and that I had alwaies a part of those supplications which by her were sent up to God with such a vigorous devotion, that my heart told mee if any private prayers either open the treasures of heaven for blessings, or bind the hands of God to the peace, that he powre not downe curses upon the earth, such as these will doe it. And then came into my mind that which was said of such like devotion of *Monica* the mother of *Saint Augustine*, (as himselfe setteth it downe) [d] *her praiers and her teares wherewith she watered the ground* (where she prayed) *were accepted by God*, In so much that a Bishop told her (upon notice of her sorrowfull supplications for the conversion of her sonne, [e] *that a sonne of such teares* (as accompanied her praiers) *could not perish.*

But then againe I felt a perplexed pensiveness come upon me, when comparing many of mine owne poore praiers with hers, I could not but condemne my soule of sluggishnesse, and chide my heart for comming farre short of that affecti-

d *Exaudisti eam nec dispexisti lacrymas ejus cum profluēres rigarēt terram sub oculis in omni loco orationis ejus, Aug. confes. l. 3. c. 11.*

e *Episcopus vade (inquit) a me ita vivas fieri non potest ut filius istarū lacrymarum pereat, Aug. confes. l. 3. cap. 12.*

affectionate fervour and emphaticall vigour wherewith she presented her suits unto God. And with this as an aggravation of my griefe by an addition of feare I remembred another notable saying of that good man (which I could not but apply to that which I observed in this good woman) [f] *The unlearned* saith he, *rise up, reach up to heaven and take it by violence, while wee with our learning (without our hearts answerable to our heads) see where wee are tumbled* (he meaneth by antithesis) *even into hell.* Great heat of devotion if with little light of information in the *Laity*, (but in her truely there was both light and heat in a remarkeable degree) may make them blessed, while great light of learning and little heat of zeale in the *Clergy* may render them wretched, and both these for ever.

[f] *Surgunt indocti & cœlum rapiunt, & nos cum doctrinis nostris sine corde ecce ubi volutamur!* Aug. confes. l. 8. c. 8.

Then thought I, if I had any parcell of learning to spare, how happy should I bee if I could exchange it, though but for a small portion of such a seraphicall spirit.

I cannot then but account it a great fault in very many to be emulous of the eminent learning of other men, when

for zealous holineſſe they care not how many exceed them, and yet were they for their learning worthy to be *Gamaliels* to the greateſt Clerkes, and they but worthy to receive inſtructions from them ſitting at their feet (as *Paul* did at his, while he was but a novice in the Jewiſh religion, Act. 22.3. they would for that be ſtill inferiours to the Devills who have an eſpeciall § name to note an high degree of knowledge (above that which is humane) whereas by holy zeale they might bee like the bleſſed Angels both in goodneſſe and in glory. There is nothing that more moves men to make ſo indiſcreet a choiſe, then that rare knowledge is commonly applauded but holy zeale of more then ordinary is uſually reproached. It is their great wickedneſſe, who (in this caſe) offer reproach in ſtead of praiſe, and as great weakeneſſe doubtleſſe in them, who cannot ſuffer it, having Chriſts promiſe of a greater reward in heaven, Matth. 5. 11. 12. for a little patience under it while they are upon earth.

§ δαίμονες.

Chap. II.

Of her zealous and affectionate discourse of God.

THat of our Saviour (*—out of the abundance of the heart the mouth speaketh*) Matth. 12. 34. is most exactly fulfilled, when the heart is full of love, and the mouth is filled with praise of a person, both most deservedly, and most dearely beloved, and hereof wee have an excellent example in this devout and vertuous *Ruth*, who when time, company and occasion (in due observation whereof she shewed a pious prudence) did invite her to communicate to others the good matter which her heart had indited of God, she used her tongue as the pen of a ready writer, Psalm. 45. 1. to set forth his praise.

And when shee had that great King for the subject of her speech, she was not like some meere wordy professours, *who* (*as Franciscus de Sales* observed) [a] *would abound with holy words of him upon a kinde of bravery, little minding in heart what they spake with their mouths*, but she spoke of him

[a] *Fr. de Sales*, introduct. to a devout life. part 3. c. 26 p. 581.

him with ſuch hearty and ſavoury reliſhes of ſacred delight and reverence, and with ſuch an affectionate force as if her ſoule were ready to leape out at her lips into the eares of others to inkindle the ſame holy fire (in their hearts who heard her) which burned in her owne boſome, ſhee was herein a woman after *Davids* heart (as he was a man after Gods, 1. Samuel 13. 14.) longing, as he did, that others might taſt and ſee the goodneſſe of the Lord, Pſalm. 34. 8. that they might be Rivals with her in her religious love, and right glad ſhe was (after the example of the bleſſed Angells above) when any ſinner was converted, or any convert better enabled, to promote the glory of her great and gracious maſter, and that was the end ſhee moſt aimed at in her godly diſcourſe of him, and (if I may gueſſe by ſome experience in my ſelfe) ſhee failed not of that effect, which was principally in her intent, for I frequently found it to mine owne heart an excellent antidote againſt indevotion and duilneſſe of ſpirit, and a ſingular incentive of divine love, ſo that I muſt acknowledge (and doe it

Pſal. 39. 3.

to

to the glory of Almighty God whose well tuned Organe she was to sound forth his praise) that I never heard *Davids* words uttered more tunably to the tenour of his harpe and heart strings nor with more effectuall feeling upon my soule, then when as an Epiphonema, in the close of a former discourse of divine praise, she brought in those patheticke ejaculations of his, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee*, Psalm. 37. 25. and in the 103. Psalm. *Blesse the Lord O my soule, and all that is within mee blesse his holy name. Blesse the Lord O my soule, and forget not his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy soule from destruction, who crowneth thee with loving kindnesse and tender mercies*, v. 1. 2. 3. 4.

In giving vent to her heart for this duty of devotion, she could spend her spirits with great delight both to her selfe, and to those choise friends who had opportunity to heare her, when just occasion was ministred unto her; and yet when she had spoken best, shee found matter of complaine in her owne ex-

preſſions as being too faint and too flat, and ſo farre below that which was meet for the majeſtie of the Almighty, that all the acceptation which ſhe deſired of him was but to pardon her preſumption, (as the error of her love) for taking upon her to ſpeake of his excellency, and the impotence of her ſpirit and ſpeech, which made her fall infinitely ſhort of doing him right in the publication of his praiſe.

It were much to be wiſhed (and would well become thoſe who have ſuch holy aſpirations as ſhe had, abounding in their breaſts and faculties of ſpeech to expreſſe them) that when due circumſtances ſort together for ſuch a purpoſe, they would by their pious courſe of Gods greatneſſe and goodneſſe induce others to act their part in the conſort of divine praiſes, to which all the creatures are by the royall Pſalmiſt moſt ſeriouſly ſummoned throughout the whole 148. Pſalme, from the firſt verſe unto the laſt.

I confeſſe the caveat which the wiſe man giveth (*that wee ſhould not bee raſh with our mouths, nor let our hearts be haſty*

to utter a thing before God, Eccles. 5. 2.) is especially to be considered and observed when we are to speake *not onely before God, but of God*; and she minded it much, and ordered her discourse accordingly, but yet surely it is the fault of many to be too mute towards him; who forbeare all speech of his praise not out of reverence or feare of offence, by misdoing that duty, but out of their faintnesse of affection towards him; if they loved him, they would (as lovers use to doe) take occasion now and then at least to commend him, and to speake good of his name.

They can be copious in cõmendable reports of some show well set out, or of a wel acted play, their tongues run apace in the praise of quicke paced horses, they will talke of them with much affection, and with emulation will become sureties for them, by laying wagers of the well performing of what they undertake on their behalfe; for the beauty of women, the valour of warriers, the bounty of Benefactours, they can say much, and with much delight. But *for God*, who set out that glorious shew in

the heavens and all the various furniture of the earth, *for God*, who is the universall actor on the Theater of the world without whose aid no man can either well or ill act any part at all (*for in him wee all live, and move, and have our being*, Acts 17. 28) *for God* whose power whirles about the Sunne with such a wonderfull swiftnesse as exceedeth the Eagles flight more then it goeth beyond the slow motion of a snaile, *For God* to whose beauty the faireſt face is but like the blackeſt maske (that hides it from the sunne) to whose power the moſt numerous Armies of the moſt mighty *Anakims* are but as heapes of chaffe, for with an angry puffe he will at his pleasure disperse them in the aire, or turne them into fire and consume them, *for God* to whose bounty all humane liberality is but meere nigardice and penurie, *for such a God* they have seldome any good word to say, surely if he were affectionately entertained in their hearts they would not (having such abundant occasions and causes of praise) be so sparing of good speech for the advancement of his glory, in which default if

without

without repentance they perſiſt, till death make them ſpeechleſſe, they may bee like at the laſt day when every tongue ſhall be forced to confeſſe that *Ieſus Chriſt is Lord to the glory of God the father*, Phil. 2. 11. to be ſorted with ſuch (in participation of plagues) as through exceſſe of paine, and defect of patience doe gnaw their owne tongues, Revelat. 16. 10.

Chap. 12.

Of her love to thoſe perſons and things which have neereſt reference to God, and her griefe, if any thing went contrary to them.

A *Third evidence* of her devout and deare affection to God was the great love, which for his ſake, ſhe bore to whom or whatſoever had any neere relation to him, *The diſciple whom Ieſus loved* preſenteth us with a precept in his name, which is, *that he that loveth God, muſt love his brother alſo*, 1 John 4. 21. and he muſt love him rather in a direct then in a collaterall line, as Gods child rather then as his brother, more for his ſake

ſake then for his owne, and indeed God is ſo good that in reference to him there is ſcarce any one ſo bad, but for ſome impreſſion of the divine goodneſſe ſet upon him, he may or rather muſt be loved.

But the deereſt degree of love belongs to thoſe both perſons and things which are neereſt to him, and to ſuch ſhe bore a ſincere and ſingular good will, as to his *Saints*, as *David* did Pſalm. 16. 3. and to his *true religion and worſhip*, both at home and abroad, the happy progreſſe and proſperity whereof was with her, as *Hieruſalem with David, preferred above her chiefeſt joy*, Pſa. 137. 6. and it was a great tribulation to her heart to heare any contrary tidings of any good man, or any good cauſe.

How deare a price ſhe ſet upon his word, I have (under another title) touched before, and but touched in compariſon of that I might have ſaid in her due praiſe for that particular; and *in the bleſſed Sacrament* ſhe felt (as to ſome who were moſt aſſured ſhe was no hypocrite ſhee profeſſed) ſuch a ſweet refreſhing as might make a full amends for

for the ſeverity of her frequent faſting, ſo that for her part and portion of it in reſpect of the common ſort of communicants (who either doe not commonly receive the outward elements, or but ſeldome or never have any true taſt or relliſh of the ſpirituall graces repreſented by them to the faithfull receivers exhibited with them) ſhe might ſay, *I have meat that ye know not of*, John 4. 32. dainties which infinitely exceed whatſoever delighteth or pleaſeth a ſenſuall palate: for the houſe of God, ſhe ſhewed her ſelfe juſt of *Davids* minde when ſhe laid, *I have loved the habitation of thy houſe, the place where thine honour dwelleth*, Pſa. 26. 8. and in the 48 Pſalm. *How aimeable are thy tabernacles O Lord of hoſts: my ſoule longeth, yea even fainteth for the Courts of the Lord*, verſe 1. 2.

If by any imperious impediment ſhe were kept from the Church (as by ſickneſſe in her body) her ſoule was loveſicke by her longings to bee there, and whereas many women (and I may ſay men too) take a little occaſion to abſent themſelves from it, ſhe would many times force her feeble body to carry her ſoule

soule to the sanctuarie, though the day before shee were confined not onely to her chamber but to her bed; whereby though she put her health to hazard, it pleased God so graciously to accept of her zeale to his house, that to my remembrance I never heard she was ever the worse for her devout adventures, she very well knew as a pious Prelate saith, [a] *It is good going to Naioth, unto holy assemblies,* (Good for the best to make them better, and good for those who have no goodnesse at all to worke some goodnesse in them, who knoweth (saith he) *how wee may bee changed besides our intentions? many a one hath come into Gods house to carpe or scoffe, or sleepe or gaze, that hath returned a convert.*

[a] Bish. Hall. in his contemplat. p. 1115.

Chap. 13.

Of her estrangement from communion with the world.

THe *fourth evidence* of her unfained and fervent devotion to God was the great distance she kept from doting on the world (which *Saint Iames* condemneth

demneth as enmity againſt God, Jam. 4. 4) though while ſhee lived, ſhe could not chooſe but be in the world, ſhe ſo loved her deare Lord Jeſus Chriſt that for his ſake ſhee was exceedingly eſtranged from the world, which was plainely percieved by a three fold freedome. *Firſt*, from deſire of ſenſuall delights. *Secondly*, from love of worldly profits. *Thirdly*, From the liking of life it ſelfe.

Of the firſt, her eſtrangement from ſenſuall delights wee have three aſſured arguments, the firſt from her often faſting from meat and drinke, the ſecond from her abſtinence from ſuch ſports and paſtimes as before her calling ſhe had beene immoderately addicted unto. The third from her firme reſolution to forbeare marriage, and to reſt in the ſtate of widowhood ſince the death of her husband.

Firſt for her faſting. Her love and delight in communion with him made her mindleſſe of meat, careleſſe of proviſion for the fleſh: ſhe knew very well that faſting though it make the body weake, (as *David* proved by experience in himſelfe, *my knees are weake through faſting, and*

and my fleſh faileth of fatneſſe, Pſ. 109. 20.) yet it ſtrengtheneth the ſpirit, and maketh it vigorous in conflict, & victorious in event: Yea that and prayer (which ſhe alwaies joyned with her faſting, though ſhe praied often when ſhe did not faſt) make a potent combination which is able to drive the ſtrongeſt and ſturdieſt Devill out of his uſurp't poſſeſſion, the wordes of our Saviour ſhew as much, where he ſaith, *this kind goeth not out but by prayer and faſting*; Matthew 17. 21. which importeth 1. that there is a kinde of Devills who are caſt out with more difficulty then others. 2. that thoſe who hold faſteſt their poſſeſſion may bee expelled. 3. That prayer and faſting will doe that, and nothing elſe.

Theſe two ſhe ſhewed not onely as weapons againſt our great adverſary the Devill, but as winges to elevate her ſoule as neere to her God as could bee, and that ſo often as it were ſtealing ſo many daies (whole daies) from the fleſh and the world for private humiliation, that it was not like the fleſh or World ſhould hold her long, I may liken it to ſtealing & do her no diſparagement, ſince

the Apoſtle compareth Chriſts cõming to judgement to that of a thiefe in the night, 2 Pet. 3. 10. and therefore doe I terme it ſo, becauſe I could never percieve by herſelfe (notwithſtanding my often recourſe to her houſe at my being in towne) what day ſhe faſted, untill it was paſt, ſo obſervant was ſhe of our Saviours rule which was, to faſt without an appearance of faſting, Matth. 6. 18. But the next day after I could eaſily diſcerne by the debility or faintneſſe of her ſpeech more than ordinarie (*as of Iacobs wraſtling by his halting*, Gen. 32. 31.) that ſhe had ſpent her ſpirits in ſpirituall exercifes the day before. And I obſerved this ſo often, that as of holy *Paula Saint Hierom* ſometime ſpake, ſo might I ſay of her, [a] *the devotion of her ſoule defrauded her body of due refreſhing, and brought a weakeneſſe upon it by her often faſting and religious labours*, which gave me occaſion to ſuſpect and to prophecie (as ſome who heare mee this day can tell) that her zeale would eate her up, and that her emphaticall ſoule would not long bee kept downe out of heaven, nor her feeble body long held up above the earth.

Secondly,

[a] *Tantæ cõtinentiæ fuit ut prope menſuram excederet, & debilitatem corporu nimiis jejuniis ac labore contraheret, Hieron. epiſtoph. Paul. ad Euſtoch. virg tom. 1. p. 178.*

Secondly, For ſports and paſtimes (wherein before her calling ſhe tooke too much contentment) ſhe not onely abſtained from them, but much complained of her vanity in them, her eyes (which before were uſed with delight to behold them) ſhed teares of ſhame and ſorrow, that formerly ſhe had ſet her minde ſo much upon them, and they were for that both more familiarly and affectionately imployed in reading of the holy ſcriptures, wherein ſhe tooke more delight then ſhe had done before in the moſt pompous ſpectacles ſet out to take up the eyes with gazing, or the minde with wonder.

Thirdly, For marriage, her heart was ſo devoted to her Lord, that having had diverſe faire invitations to it in her widowhood (by ſuch as for profit and credit and other conſiderable reſpects were worthy rather to be deſired then denied) ſhe reſolved not to change her condition in that kinde, not onely in loyaltie and love to her mate (for which [b] *Saint Ambroſe* commendeth the Turtle *to the imitation of women*) but that ſhe might be more free to ſerve God, whoſe ſervice

[b] *Turtur iterare conjugem recuſat, diſcite mulieres quanta ſit viduitatis gratia quæ etiam in avibus prædicatur, quis enim hos leges tuturi dedit? Ambr. de Cain & Abel, l. 2. c. 9. tom. 4 p. 125.*

ſervice is perfect freedome, as our Church collect hath it, grounding her ſelfe upon *Saint Pauls* ſaying, *the unmarried woman careth for the things of the Lord that ſhe may bee holy both in body and in ſpirit, but ſhe that is married careth for the thinges of the world how ſhe may pleaſe her husband*, 1 Corin. 7. 34. and in this reſolution it was very eaſie for her to live and die, ſince ſhee had not onely death daily in her *thought* (which as [c] *Saint Hierom* obſerveth is eneugh to forbid the banes of ſecond marriages) but (which is much more to ſuch a purpoſe) in her *deſires*, as I ſhall ſhew anon.

And concerning purſuit of worldly profits which was the 2. thing before propounded, ſhe had ſo choſen God for her portion, and ſet up her reſt in the riches of his love, that ſhe had but little mind of the riches of the world. It is true I grant, and ſhe knew it well enough that (as [d] *S. Hierom* obſerveth) *Riches may be had and well uſed of the religious, and that poverty alone commendeth no man unto God*, but ſometimes diſcommendeth goodneſſe to men as when it layeth an imputation of want of due providence in us, or of

c *Cogita te quotidie morituram & nunquã de ſecundis nuptiis cogitabis*, Hier. tom. 1. ep. ad Furn. p. 85.

d *Nec diviti obſunt opes ſi ijs bene utatur, nec paupertas egeſtas commendationem facit*, Hieron. ad Salvian. de ſervand. viduitate, tom. 1. p. 74.

Gods blessing upon us, and maketh a man (and with him his profession) to be contemned, & some also to be injurious to others, as *Plutarch* observes in his story of *Aristides*, [e] *Aristides* (saith he) *slandered and made justice odious by his povertie, as if it were a thing that made men poore, and were more profitable to other than to a mans selfe that useth justice*, and a little after, *hee who hath noe care of his own things nor house doth live unjustly, and taketh from other men.*

[e] *Plutarch.* in his comparison of *Aristides* and *Cato* p. 364.

Besides though she were competently carefull and frugall as Christ prescribeth, *Gather up the broken meat, that nothing bee lost*, John 6. 12. and provident (as *Saint Paul* implieth a Christian should be) where he saith, *If any provide not for his owne, and especially for those of his owne house, hee hath denied the faith, and is worse than an Infidell*, 1. Tim. 5. 8. Yet well believing that of the prophet *David*, *A little that the righteous hath is better than the riches of many wicked*, Psal. 37. 16. and as conforming her selfe to that of *Saint Iohn*, *Love not the world nor the things of the world*, 1 John 2. 15. she often besought Almighty God rather to make and keepe her poore then to suffer her

her heart in any ſort to ſinke downe from her maker to dote upon mammon. And it appeared God heard her praier, for firſt to make her more leiſure to enjoy her holy communion with him, ſhe ſecurely committed the chiefe part of her eſtate into the hands of her ſervants who as fellow-ſervants with her to her great maſter ſerved both maſter and miſtreſſe not with eye ſervice, but with ſincerity and truth.

Secondly, She could very well finde in her heart to honour the Lord with her ſubſtance, Prov. 3. 9. as cheerefull in her layings out for him as any miſer could bee in laying up for himſelfe. And when ſhe hath heard of the irreligious parſimony of ſome towards the publike miniſtration in this City, ſhe hath profeſſed (and that without both oſtentation and hypocriſie, as you will conceive by ſomewhat yet to be ſaid) *that ſhe had rather bee at all the charge of the common contributions herſelfe (if her eſtate would beare it) then that God ſhould be grumbled at or his ſervice poorely prized, or the wages of his worke unwillingly paid.*

The third and principall evidence of her

estrangement from the world out of her great love unto God, was her neglect of life and desire of death.

Chap. 14.

Of her desire of death and the reasons why.

THe *fifth undoubted testimony of her true love to God* was (in that shee so much desired to die out of fervent affection to him) that shee feared long life would keepe her too long from enjoyment of him. And therein me thinkes she did very much sympathize with *David* in those ardent aspirations of his; *As the Hart panteth after the water brookes, so panteth my soule after thee ô God: my soule thirsteth for God, for the living God; when shall I come and appeare before God.* Psal. 42. 1. 2. verses.

That which worldlings were most afraid of (leaving of the world) shee so much wished for, that her friends were put to plead with her to be pleased with life, though she not contented with their arguments contended against them by contrary reasons, shewing first why

she

ſhe did deſire to die. Secondly, why ſhe was not afraid of death, and both concieving it would come quickly, and hoping it would not tarry long, ſhe had in readineſſe ſome ſpeciall matrers to bee remembred at her death. And all theſe I have in writing under her owne hand, which (except a little alteratiõ of order) I will deliver to you in her owne words.

1. *Why I deſire to die.*

I deſire to die, becauſe I want (while I live here) the glorious preſence of God which I love and long for, and that ſweet fellowſhip of the Angels and Saints who would be glad of mee as I of them, and would entertaine mee with unwearied delight.

I deſire to die, becauſe (while I live) I ſhall want the perfection of my Nature, and be as an eſtranged and baniſhed perſon from my fathers houſe.

I deſire to die, becauſe I would not live to offend ſo good a God, nor to grieve his holy Spirit, for his loving kindneſſe is better than life it ſelfe, and he is abundant in mercy to mee, and it doth lie as an heavy loade upon my heart many time to thinke of diſpleaſing him: ſhee was deſirous to be pure even to a thought. But that ſhe had no

thought of ſuch purity in her ſelfe, but was free from all ſpice of Anabaptiſticall or papiſticall puritaniſme you may be ſure by that which followeth.

I deſire to die, becauſe this world is generally infected with the plague of ſinne, and ſome have this plague ſore running upon them, and I my ſelfe am tainted with the ſame diſeaſe, ſo as while I live here I can bee in noe place nor with any company but I am ſtill in danger to infect or to be infected. And if this world doe hate mee becauſe I endeavour to follow goodneſſe (and ſo bad it is as to make the moſt quarrell againſt ſuch as are good) *how will it rejoyce if my foot doe but ſlip? therefore how woefull would my life be unto me, if I ſhould give occaſion to the world to triumph or blaſpheme in reſpect of mee? I cannot chooſe* (ſaith ſhe) *but deſire to die, when I conſider that ſinne like a leproſie hath ſo corrupted mee, that there is noe ſoundneſſe in mee, my mind, my memory, my will and affections, yea my very conſcience is ſtill impure, in every facultie of my ſoule there is a miſerable mixture of vile infection which makes me weary of my life. And all this is the worſe, becauſe it is incurable, and an inſeparable companion of my life, ſo that I can get*

no whither to avoid it, there is no businesse that I can dispatch that concernes my happinesse without mutinie in mine owne heart; though Gods workes bee all faire workes, yet there are in my nature many defects, insufficiencies, mistakings, and transgressions; So that I may say with David, Innumerable evills have compassed me about, mine iniquities have taken hold on mee, so that I am not able to looke up. Psalm. 40. 12. And of these evills shee thought so much and so ill, that I doubt not but that was deepely imprinted in her heart which I have heard her sometimes say, *I desire heaven for holinesse rather then for happinesse, that I might sinne no more. I desire no condition but that wherein I may most glorifie God.*

I desire to die, because of the Devills malignant and uncessant assaults, I can stand noe where before the Lord on earth, but one Devill or other is at my right hand, and I must of necessity enter into conflict with them and their temptations, and be buffeted and gored by them, which is worse then death a thousand fold, more easie it is to wrastle with flesh and blood then with those principalities and powers of spirituall wickednesse and great Rulers of the world, for they are subtle

and cruell and like roaring Lions they gara-bout seeking whom they may devoure, 1 Peter 5. 8.

So *Saint Paul* (and it is a great part of the holinesse of the Saints to see, complaine of and cry out against their owne unholinesse,) accused himselfe of the concupiscence and contumacie of his nature against the commandements of God, which wrought in his regenerate part desires of deliverance from the flesh and made him passionately to breake forth into this exclamation, *ô wretched man that I am! who shall deliver mee from the body of this death?* Rom. 7. 24. the death was sinne; and this death of sinne is the body of death, and the death of the body to it, (as I shall note anon) is but as the shadow at the most. Besides these which are spirituall, she gave some temporall reasons, which keeping me to her phrase and forme of words are these.

I desire to die, because by death I shall rest from the hard labours of this life.

I desire to die, because nothing in this world can give me solid and durable contentment, I am lesse in liking with life, and have more desire of death, when I consider the mi-

sery

fery that may come, both on my body and estate; and fearefull alterations may come, and warres may come, and all the desolation and terrours that accompany them, and I may be left in the hands of the violent. Besides I daily suffer the losse of my friends who were the companions of my life, and meanes of much contentment unto mee, and those whom I looose by my life I shall finde by my death, and enjoy in another world to all eternity: and for my children (she brings in them as if some body had pleaded their right for the enjoyment of so good a mother, and implored her pittie and tenderneſſe towards them) *it doth not trouble mee, for that God which hath given life and breath and all they have while I am living, can without mee provide for them when I am dead, my God will be their God if they be his: if they be not, what comfort would it be for mee to live? my life would be exceeding bitter unto me, if I should see them dishonour God whom I so much love.*

And I doubt not but it was in her minde (though I have it not under her hand) for I have heard her speake to that purpose (as a learned and religious Bishop hath written) [a] *that if the sonnes of*

[a] Bish. Hall. in his contemplat. l. 6. p. 932.

of Infidels live Godlesly they doe but their kinds, their punishment shall bee though just, yet lesse. But if the children of religious parents after all christian nurture shall shame their education, God taketh it more hainously and revengeth it more sharpely; the more bonds of duty, the more plagues for neglect.

Her love to God and her longings to bee with him (where now she is) set her head and heart on worke to take exception against the world. And truly so much was her mind withdrawne from desire and delight of life, so much set upon communion with God in the kingdome of heaven, that no condition upon earth could be a plummet or poise of sufficient weight to keepe it downward. For when she had the greatest portion of temporall or spirituall comfort, shee would never take that state for her *Thabor* so as to say, *It is good being here*, Matth. 17.4. and here to desire to set up her rest; but making that but a step for an higher ascent she would inferre, *it is good going hence*, upon this ground, *if on earth there be so much good, how pleasant and desirable is heaven, the joyes on earth to those that are there are but as the earth is to hea-*

ven,

ven, little and low, and darke and heavy. Arguing as *Fulgentius* did when comming from *Africke* to *Rome* at such time as the Emperour *Theodoricke* shewed his imperiall magnificence there and passing along the Circus where he beheld the majestie of the Emperour, the glory of the Senate, the lustre of the Nobilitie, hee cried out, [b] *How beautifull is Ierusalem the celestiall, since Rome the terrestriall appeareth with such splendour? Good God, if thou allow so much honour upon earth to those that follow vanity, what glory wilt thou give to the Saints who are addicted to verity?*

[b] *Fulgentius* as he is cited by *Fr. de Sales* in his introd. to a devout life, part. 2. c. 13. p. 235. 236: and by *Nic. Caus.* Holy court, part. 2. p. 229. 230.

CHAP. 15.

Why shee did not feare death, and what she desired to remember at her death.

THe *second particular* proposed in the precedent chapter, but the fixt evidence of her deare love to God was the ground of her courage: for incountring death, that her desires of death might not be subject to cold qualms by any feareful apprehension of deaths approch, she had these

theſe cordiall conſiderations ready at hand.

I feare not death (ſaith ſhe) *becauſe it is but the ſeparation of the body from the ſoule, and that it is but a ſhadow of the body of death,* Rom. 7. 24. *the ſeparation of the ſoule from God by ſinne,* Iſaiah 59. 2. *and of ſoule and body for ſinne is death indeed.*

I feare not death becauſe death is ſuch an enemy as hath beene often vanquiſhed, and becauſe I am armed for it, and the weapons of my warfare are mighty through God, and I am aſſured of victory.

I doe not feare death for the paine of it, for I am perſwaded I have endured as great paines in life, as I ſhall finde in death, and death will cure mee of all ſorts of paines, and becauſe Chriſt died a terrible and a curſed death, that any kind of death might be bleſſed to mee, and that God who hath greatly loved mee in life will not neglect me in death, but his ſpirit will ſuccour and ſtrengthen mee all the time of the combate.

I doe not feare death for any loſſe; for I ſhall but looſe my body by it, and that is but a priſon to my ſoule, an old rotten houſe or ragged garment, nay I ſhall not looſe that neither, for I ſhall have it reſtored againe at my

Saviours second comming made much better than now it is: for this vile body shall bee like the body of Christ, and by death I shall obtaine a farre better life.

And for an incentive of divine love, at the last when shee was to give up the ghost, she prepared a breviate of Gods principall benefits to her selfe for meditation on her death bed, and for thankesgiving to God, as a preparative sacrifice before she was to present her soule at his gracious and glorious throne shee pathetically posed and rouſed up her selfe thus, *How shall I praise him* First, *for my conversion.* Secondly, *for his word, both in respect of my affections to it, and the wonderfull comforts I have had by it.* Thirdly, *For hearing of my prayers.* Fourthly, *for godly sorrow.* Fifthly, *for fellowship with the Godly.* Sixtly, *for joy in the holy Ghost.* Seventhly, *for the desire of death.* Eightly, *for contempt of the world.* Ninthly, *for private helpes and comforts.* Tenthly, *for giving me some strength against my sinne.* 11. *for preservation of mee from grosse evills both before and after my calling.*

To these particulars shee ment to make some additions. For there is a blanke

blanke of a ſide of a leafe and a halfe betwixt them and her next writing, wherin you may plainely perceive her chriſtian courage againſt her laſt enemy, and her prudent forecaſt for favourable acceptance with her beſt friend. And this was a good meanes to make the laſt evidence of her love and devotion to God before propoſed and now to be obſerved more cleere and more ſure, which was her careſulneſſe to conforme her will unto his in keeping all his commandements, even from the greateſt to the leaſt, and that to the laſt.

Chap. 16.

Of her preciſe walking in Gods precepts, and her uniforme care to keepe all his commandements.

THe laſt proofe (which I will produce) of her holy love or piety towards God is the conforming of her practiſe to his precepts. Our bleſſed Saviour maketh the combination betwixt benevolence and obedience thus, *If yee love me, keepe my commandements*, John 14.

15. friendſhip requireth more then ordinary love, and (whatſoever) leaveth out nothing that belongeth to duty, whereto yet her heart was enlarged both for deſire and endeavour, ſhee thought nothing too much that ſhe ſhould ſtick at it (if God commanded it or forbad it) nothing ſo ſmall, but his word was able to give it weight enough to bow downe her necke to obedience unto it. If it were a great matter that he required of her, ſhe conſidered he was a God infinitely both great and good (and that unto her) who had and would doe for her ten thouſand times more and greater things then ſhe could doe for him. If it were a little thing, ſhe concieved the contempt or neglect of it would aggravate her guilt according to the pleading of *Naamans* ſervants with their maſter, *had the Prophet bidden thee doe ſome great matter, wouldſt thou not have done it? how much rather when he ſaith unto thee, waſh & be cleane?* 2 Kin. 5. 18. the leſſe the duty is, the more the diſobedience if we doe it not, for thereby we extenuate the authority of the Almighty; for if we ſleight it in a little thing, it is like wee ſhall

shall not regard it in a greater: she was therefore (according to the information of her conscience which continually kept a very awefull tribunal within her) very precise in the performance of every point which God prescribed to her practise, in tithing of mint and cummin as well as in the observing of weightier matters of the law, to the shunning of a mote in her eye as well as a beame, of a gnat in her throat as well as a Camell.

By which meanes still shee gained the more sanctity to her soule, in keeping greater distance from great offences, as *Saint Hieroms* observation hath it, [a] *Whosoever is afraid of a small sinne* (saith he) *will not easily grow bold on those that are greater.* By all this, al those who are truly godly may know (though to prophane persons it may be a mistery) that shee had a very great measure of that love of God which in respect of common Christians may be said (as it is by *Saint Paul to the Ephesians*) *to passe knowledge*, Ephes. 3.19. since most have little of the life of it in their breasts, lesse of the light and lustre of it in their lives, living (as the same devout Doctor complained in his

[a] *Non cito ad majora progreditur qui parva formidet Hier. ad Celant. tom. 1. p. 110.*

his daies, [b] *like Gentiles under the names of Christians, holding one thing in profession, and shewing another in their practise*, whereas she was alwaies alike and uniforme in combination of them both, having her conversation as became the Gospell, Philip. 1. 27.[c] *and though placed upon earth aspiring to the conversation of the Angells in heaven*, as he said in the praise of one of his spirituall daughters, so pious was she that her worke-daies were more holy, then holy daies with most, so that whosoever came within the view of her life and sound of her voice, were made more in love and liking with holinesse, or like to pay dearer for their unholinesse if therein they persisted. For a thought of her might bee (to such as knew her) a ready memento, a word of her a lively watchword to quicken their affections to a religious life, for such you see was her love to God, that as it is Cantic. 8. 4. it was strong as death; yea and much stronger, so that death could not affright her, for she desired daily to looke death in the face: nor could it hurt her more then she was contented to endure, for though it could

[b] *Qui sub nomine christiano gentilem vitam agunt, aliud professione, aliud conversatione testantur*, Trier. ep. Celät. tom. 1. pag. 110.

[c] *Qui in terram positi imitantur Angelorum cõversationem*, Hieron. de Demet. tom. 1. p. 69.

not be (at leaſt was not likely) that ſhe ſhould goe through the narrow wicket of death, and not be pinched in her paſſage, yet ſhe was well contented with it ſince it was the ready way to come to God whom ſhe ſo longed to behold (as the Apoſtle promiſeth unto the Godly, face to face, 1 Corint. 13.2.) and though it tooke her priſoner in part, and for a time, ſhe was aſſured of deliverance out of his dominion to triumph over it with, *ô death where is thy ſting? ô grave where is thy victorie?*

Thus much for her piety which none can thinke too much, but thoſe that had not meanes to know her, or not minds well diſpoſed towards God or his Saints. For my ſelfe (though with truth and modeſty I might have ſaid more) I durſt ſay no leſſe, leſt my conſcience ſhould checke mee for ſuppreſſing ſuch truths as ſerve to ſet forth the glory of God in the graces of his ſervants. But for her other vertues wee may now ſay the leſſe, ſince in that which you have already heard, they are vertually involved, and a ſound foundation laid both for their exiſtence and appearance, ſo

accor-

according to my premiſed method I will proceede from her *Pietie* to her *Charitie.*

CHAP. 17.

Of her Charity.

THe two tables of the Law are in their object anſwerable to the two natures of Chriſt, for God is the object of the one, man of the other: and as they meete together in the perſon of Chriſt, ſo muſt they be united in the affection of a Chriſtian: his pietie muſt be ſet upon God, and his charity upon man, or if you will have the affection unto both to be love (*for wee muſt love the Lord our God with all our hearts, with all our ſoule, with all our ſtrength, and our neighbour as our ſelves*) we muſt lovingly linke them both together, and take heed leſt wee make a divorce betwixt them which God himſelfe hath married and made one in the ſubject, though in object two, as hath been ſaid. And in her truly they kept as neere and entire an union as in any, for her Pietie was a

religious Charity, her Charity a pious Benignitie which was ready either to doe or to ſuffer for Gods ſake, as juſt occaſion and fit opportunitie ſerved her active Charity, we may obſerve in the kinds, and in the objects of it.

For the kinds, though many Papiſts (and ſome as ſilly as they among our ſelves) have ſhrunke up charity to an hand breadth, to the exerciſe of the hand in giving of almes, they are divers; as prayers, interceſſions and giving of thankes in behalfe of others, directions, inſtructions of the ſimple, reſolutions of the doubtfull, corrections of ſuch as erre, viſitations, comforts of thoſe that are diſtreſſed, reliefe of them that lacke, and theſe ſhe uſed with others, wherein ſhee might gratifie man and glorifie God, and though rebuke (bee for the moſt part) imbittered with wrath and ſpight, and ſeldome uttered in a true charitable temper, ſhe (whether it were by ſpeech or letter, as now and then ſhe did both) uſed it one while with compaſſionate lenity, another while with grave ſeverity, but alwaies with ſuch diſcretion and moderation, that no

tooke her reproofes for reproches, but ſo accepted of them that (if they gave her not cauſe by their reformation to thinke the better of them) they ſhewed no ſignes that for her reprehenſion they thought the worſe of her.

Her Charity was very chary of the credit of the abſent, towards whom ſhe would let neither her tongue as a thiefe, nor her eare as a receiver, bee guilty of any wrong or robbery of their reputation, but kept cloſe to ſuch cautions of charity, as a devout author propoſeth (whom for his Pietie I cannot chooſe but love, and cannot chooſe but pitty for his beliefe, for hee was a Papiſt) which are [a] *Never to impoſe falſe crimes or fained faults upon others: never to diſcover their ſecret ſinnes, or to aggravate thoſe that are knowne, never to deny, diſſemble, or diminiſh the vertue or good parts of any:* and when others ſpeake ill (if the exception be not cleere and certaine, though peremptorily propoſed) to abate of their boldnes and confidence, and to procure [b] *that the accuſation may bee taken but as doubtfull, if that cannot bee done, to ſhew compaſſion towards the frailty of the offender, cutting*

[a] *Fr. de Sales* introduction to a devout life, par. 3. c. 29. p. 69.

[b] *Ibid. pag.* 634. 635.

off the discourse, and bringing the hearers to remembrance, that if they have not offended in that sort, they are the more beholding to the grace of God; and if there be any good in the party reproached, to take that occasion to set it forth: last of all, to make a favourable construction of doubtfull matters, so that as he resolveth,[c] *If one action had an hundred faces, we should alwaies cast our sight upon the fairest.* It is hard to finde an example more exactly answerable to these rules of charity than hers (so far as mine observation of her and others may allow me to resolve) for though her hatred of sinne were such as became so sincere and devout a Christian, yet shee knew how to distinguish betwixt sinne and the sinner, and to divide her affections betwixt them, and setting a severe dislike on the one to reserve (as charity required) love or compassion for the other, so far was shee from their humour who make it a practice to reproach their superiours, and (which Saint *Iude* deeply condemneth) *to speake evill of dignities*, Iude 8.

[c] *Ibid. c. 28. pag. 608.*

If you will have a triall of the temper of her heart (as touching charity) by

by the pulſe of her hand you ſhall finde the motion of it both regular and vigorous. Regular according to the rule of Scripture, which for her owne uſe ſhee reduced in one of her private papers (with quotations of Texts) to theſe foure particulars. 1. *I muſt give readily*, Job.31.16. Prov.3.28. 1.Tim.6.18. 2. *I muſt give ſecretly*, Matth.6.3. 3. *I muſt give liberally*, 2.Cor.8.12. and c.9.6. 4. *I muſt give cheerefully*, 2.Cor.8.12. And regular it was alſo after the rule of proportion ſo as was anſwerable to her owne ability and others neceſſities: wherein ſhee was of the minde of that ſage and prudent Moraliſt and Marcialiſt *Marcus Cato*, when hee ſaid concerning the rewarding of Souldiers, [d] *That he had rather that many of them ſhould returne home with ſilver in their purſes, than a few with gold onely*; ſo ſhee had rather give a little to many (ſince the number of the needy is very great) than a great deale to a few. And ſo ſhe ordered her charity of this kind, that ſhe might ſtill bee able to exerciſe her hand that way, and not as ſome, who give ſo much, that after a while they can give no more.

[d] Plutarch. in Marc. Cat. pag. 351.

But upon extraordinary occasions one might easily perceive, that if shee were not magnificent, the let was not in her mind, but in her meanes, yet had she lived longer (by Gods blessing upon her estate) she might have been able, and I know shee was willing to have given liberall testimonies of her great good will to the welfare of this Citie.

Secondly, her charity was vigorous, because it was cordiall; so cordiall, that what shee gave was alwaies without grudging, as having in her minde (when she had her gift in her hand) that of the Apostle, *God loveth a cheerefull giver*, 2. Cor. 9. 7. and so cheerefull was she in giving, that (as far as I could discerne) shee bestowed nothing upon her selfe with more readinesse, than she did upon others, whether it were pension to Preachers, or almes to the poore, &c. and though so willing to give, yet so far was she from Pharisaicall ostentation in giving, that none came neerer the keeping of the caveat of our Saviour (*let not thy left hand know what thy right hand doth*, Matth. 6. 3.) then shee usually did; as close many times in giving of her own,

as a theefe would bee in taking away from others, nay I beleeve if that benevolence which ſhe beſtowed without a witneſſe were knowne, there would neede no more evidence than that to commend her faith by ſuch kinde of works, as ſome conceive to be the ſigne of the ſoundneſſe thereof.

I will cloſe up the commendation of her diſtributive charity, with the obſervation which ſome of her diſcreete acquaintance have made on her, not unlike the deſcription of ſollid devotion which a late author hath preſented among his maximes, and it is this, [e] *None did more good deeds with leſſe ſhew or ſound of words than ſhe.*

From the ſeverall ſorts or kindes of charity if we paſſe to the objects of that moſt commendable endowment, as wee have diſtinguiſht it before, we ſhall find it ſo beſtowed as might make it moſt acceptable to God, and moſt profitable for man: firſt, for the object, ſhe tooke her direction both for the meaſure and choiſe of her charity from the Apoſtles precept, *Doe good unto all, but eſpecially unto the houſehold of faith*, Gal. 6. 10. ſhee ſhut

[e] A devotion which ſpeaketh little, and doth much, which hath more good effects the fleight cõplements, *Nic. Caus. maxim.* of the holy court, part. 1. max. 9. p. 87.

shut up her charity from none that had need of it but enlarged it, chiefely to [f] such as were of the faithfull, who make up the communion of Saints, and who are to be beloved, because of better acquaintance and longer continuance in their society, as Saint *Ambrose* resolveth; the charity exercised on such, consisteth chiefely in loving and christian commerce in spirituall entercourse, which surpasse the pleasure of all sensuall enjoyment, for therein we ascend to a fellowship like that of the blessed inhabitants of Heaven, these carnall communions and contentments below are but such as are held in common with the beasts of the earth, and I am much deceived if beasts bee not therein more happy then sensuall voluptuaries are, for in their delights they seldome surfet, but never sinne, and so never finde any cause or use for pangs of repentance as Epicures doe. Among the Religious, such as she thought fit to make choice of as friends (for all are not meete for friendly, who are meetly qualified for christian acquaintance) shee entertained with most unfained affection, for shee

[f] *Plus etiè diligendi sunt quos perpetuo nobiscum futuros putamus quam quos in hoc seculo tantum, Ambr. de offic. l. 1. c. 4. p. 4.*

was

was as mindfull and forward to doe all good offices unto them in their abſence as in their preſence, if any had accuſed them behinde their backes, ſhee would with affectionate fidelity make their apology: wherein as ſhee was carefull to give no juſt offence, ſo ſhe deſired not to picke a thanke, for ſhe was beſt pleaſed with her pleadings for them, when it was leaſt knowne to ſuch as ſhould moſt thankfully acknowledge them, and unleſſe there were a neeeſſity to be further furniſhed for their defence, ſhee would keepe it ſecret from thoſe whom it moſt concerned, leſt it ſhould hurt their charity, or hinder their contentment: And for that reaſon when her ſelfe was ſicke, ſhe uſed to ſuppreſſe and ſmoother her paines by lightſome lookes and words to thoſe that were about her, leſt (by uttering her griefe) ſhee ſhould grieve her friends, whoſe love would diſpoſe them to ſympathiſe with her.

It is the maner of many, I know, to ſet out their ſorrowes to the full, that others by bemoaning them may ſhew how they love them, but ſhee was deſirous rather to exerciſe love towards them

them by ſuch a concealement, then that they ſhould ſhew love to her by any dolefull expreſſion. Yet had ſhe not ſo much charity for her friends but that ſhe reſerved a competent meaſure, for thoſe who dealt unfriendly with her or were enemies unto her; if there were any unkind difference betwixt her and any one, though ſhe enjoyed the freedome of her judgement to thinke as there was cauſe, ſhe would not ſuffer her affections to be eſtranged from them, but rather tooke her heart to taske that it ſhould not abate any part of that chriſtian charity towards them (which religion required) then troubled her ſelfe with their uncharitacle miſconceits or uſages of her whatſoever they were, and would doe them good for all that, if power and opportunity did furniſh her for it.

Upon greater trials of her *Charitie*, ſhe gave evidence of it in an anſwerable proportion (whenſoever wrong was done unto her) even to the requiting of love for hate, pitty for ſpight, friendly offices for offenſive uſages, and I remember that once having ſpeech with her about

bout one whom ſhe concieved had delt moſt injuriouſly with her (who could doe ſo no more, for then he was dead) and ſounding her affections towards him, ſhe ſincerely profeſſed that in his life time ſhe did wiſh all good unto him, and was the more ſorry ſince his death, becauſe ſhee could no longer pray to God for him as formerly ſhe had done, and therein was ſhee like to devoute and charitable *David, For my love, my love to God they were mine enemies, but I gave my ſelfe unto prayer* (to prayer for them) Pſalm. 109. 4. *they rewarded mee evill for good, but as for me, when they were ſicke I humbled my ſoule with faſting*, Pſal. 35. 12. 13. I could not but beleeve her in that profeſſion, ſince I never obſerved any thing in her that was like to guile or grudge: ſhe bore ill will to noe creature, hated nothing but that which is worſe than nothing [Sinne] and that ſhe hated in all, and moſt of all in her owne ſoule. I doe not doubt but after ſuch plenty, and continuance of the meanes of Grace there are many very good Chriſtians of both ſexes, whom I doe not know at all, many whom albeit I know

I know them yet not so much that I can tell, or well guesse how good they bee. But it hath not yet come within the compasse of my experience to observe in any woman a more exact combination of the prudence of the serpent, and the mildnesse of the dove prescribed by our Saviour, Matth. 10. then in her disposition and conversation was shewed.

You have had evidence of her charitie by doing; but it is to be seene also in suffering, and in some respects more in this then in that: If any tribulation were upon others or imminent over them, then shee was like minded to her good Lord and master towards his people, as the Prophet *Isaiah* sheweth, *in all their afflictions he was afflicted*, Isaiah 63. 9. or to set forth her charitable affections more fully and more fitly also, in the example of *Saint Cyprian*, his charity made him passionately to sympathize in the sufferings of good Christians in his time, g *So that in their wounds he was wounded, his breast was as it were coupled to every one of their afflicted bodies, as in partaking of their load of persecution; he lamented in their lamentations, and as laid upon the heape with*

g *Cum singulis pectus meum copulo, mœroris & funeris pondera luctuosa participo, cum plangentibus plango, cum defletibus defleo, cum jacentibus jacere me credo. jaculus illis grassantes inimici, mea simul membra percussa sunt, sævientes gladij per mea viscera transierunt, in prostratis stratibus & me prostravit affectus.* Cyp. de Lapsis, tom. 2.

them

them the darts and swords of the enemy by his owne afflicting affection pierced into his bowels; tyranny overthrew them, tenderneſſe of affection him.

So was it with her, if it were ill with the Church or any good Chriſtians, it was no better with her: charitie made her ſuffer as much by inward affection, as they did of their enemies by outward affliction. And though ſhe begun this good worke at the houſe of God, ſhee did not limit it to the godly, but enlarged it after the Apoſtles liberall meaſure to the welfare of all, whither civill ſocieties or particular perſons.

When this City was in perill of the peſtilence, as doubtleſſe it was diverſe times, eſpecially when the arrowes of the deſtroying Angell flew abroad, and many of them light and killed many in the bordering counties on both ſides, when at every gate of the Citie watchmen were ſet to keepe out ſuſpected perſons; ſhe kept a watch in her chamber, watched and prayed to the watchmen of Iſrael to keepe the City. And I aſſure my ſelfe, and by that you have already heard you will (I doubt not) bee

of

of my minde, that the affectuall fervent prayers of such a righteous woman (as *Saint Iames* saith, Jam. 5. 16. of the prayers of the righteous man) prevailed much to preserve it, so much that I cannot but conceive the City hath sustained a very great losse in her death, which will not easily be repaired, in that it wants the support of her supplications, which were (upon all occasions) put up for the whole Cities good with a wonderfull ardency of charitie as well as of pietie presented unto God.

There is but one instance of the charity of a Christian that goeth beyond all this, and that is it which our blessed Saviour setteth downe where he saith, *greater love hath no man, then this, that a man lay downe his life for his friends*, John 15. 13. his owne was greater indeed (for he laid downe his life for his enemies, and himselfe was infinitely greater than man, for he was also a God) but in meere mankind no kindenesse or charity goeth beyond that of accepting of death, that another may not die. If I say I verily believe her charity was so great that shee like a religious and resolute

Priscilla

Priſcilla would have beene ready to lay downe her necke for a *Paul*, I have very good grounds for it, and I thinke you cannot with-hold your aſſent from that I conceive for this particular. For you have heard how deſirous ſhe was to die, how couragious ſhee was to encounter death, and her ſound and religious reaſons for them both, and both theſe when ſhe confined her conſiderations to her ſelfe, but if withall by her owne death ſhe might have had hope to prolong the life of ſome good friend (eſpecially ſuch a one as might be more ſerviceable to the glory of God, and his peoples good when ſhe were gone) it cannot bee doubted but death ſhould have beene the better welcome to her for their ſake as well as for her owne, not doubted by me eſpecially who have at ſeverall times heard her ſay ſo much, and never heard the leaſt tittle of untruth to drop from her lippes. *So much for her Charitie.*

Chap. 18.

Of her Patience.

HEr *Patience* is the next vertue we are to obſerve necre of kinne to *Charitie*, the Apoſtle brings it in as one of her properties, *Charitie ſuffereth long*) ſaith he) 1 Corinth. 13. 4. *it beareth all things, and endureth all things*, as[a] *Charity teacheth to doe no wrong, ſo* (as Saint Cyprian noteth) *Patience enableth one to endure the wrongs that others doe*; and there is not onely a congruitie of nature betwixt them, but of meaſure alſo, for patience is proportionable to benevolence (whether it be more or leſſe) where much love is there the patience will not be little, it was the great love of *Iacob* to *Rachel* that made him patiently to beare ſo irkeſome a ſervitude under ſo unjuſt a maſter as *Laban* was for the time of two apprentiſhips together, and what could have ſupported the patience of our bleſſed Saviour under ſuch (to all others intollerable) preſſures, but his invincible love? You have had ſome touches of her patience occaſionally brought in already

a *Injuriam facere non noſſe, & ſatis eſſe poſſe tolerare, Cyp. de orat. dom. tom. 2. p. 158. col. 1*

ready in reference to another point, which wee will not repeat, but proceed now to that which remaineth.

Though her apprehenſion were quick enough to conceive any thing tending to diſturbance of peace and patience, yet ſhe enjoyed ſuch a calmeneſſe of ſpirit as could hardly be turned to a ſtorme.

If any had beene injurious towards her, her tongue could more readily pray and her eyes weepe for them, then with words or lookes of indignation or diſdaine ſet upon them; ſhe was farre from their teſtie nature or skittiſh and unquiet humour, whom a little offenſive breath, a diſgracefull word would blow up into rage that would not be laid downe without revenge or ſome other ſatisfaction to eaſe their ſtomacks, and cure their credits, her ſtomacke was not ſo big, nor her credit ſo little as to ſtand in need of amends which ſometimes (too eagerly ſought) turnes to a contrary effect to that men intend, as a religious writer (though of a wrong religion) well obſerveth, [b] *Wee muſt not be over punctuall* (ſaith he) *of our reputation, for ſuch as bee too tender and tickliſh over their good name are*

[b] *Fr. de Sales introduction to a devout life. par. 3. c. 7. p. 390. 391*

are like unto them who for every sleight infirmitie will take Physicke. These imagining by such extraordinary care to conserve their health doe utterly overthrow it, and in the meane time by such a timerous tendernesse over their owne estimation they bewray the weakenesse of it, as they doe who (in a flood) have but wooden bridges, when as they that have bridges of stone are not afraid of overthrowing by the water, nor are they afraid of overturning their credit (as if it could be blowne away with the winde of a disgracefull word who have built it of stone, that is of firme and solid principles, and practise of manifold vertues.

If shee were angry at others (which was very seldome, for she had pitty more ready then wrath for those that did amisse) it was sinne (their sinne) that was the cause of it, noe sinne in her a companion unto it, though they be almost inseparable in most of all sorts, so that when the Apostle said, *Bee angry, and sinne not,* hee gave the easiest charge under the hardest condition that possibly can bee. *Bee angry*, how easie is that! *But sinne not*, O how difficult! even *Moses* who was the meekest man upon the earth

earth had his ſpirit provoked, *So that he ſpake unadviſedly with his lippes*, Pſal. 106. 33. yea and he did unadviſedly with his hands, when in a rage he threw downe the tables that God had written with his owne hand, and brake them, Exodus 32. and in both he ſinned. The motive of his anger I grant was very great and on his part juſt, I blame him not for it, it had beene his fault not to have beene moved with indignation at ſo great an indignity againſt Almighty God. But that I point at in ſuch a patterne is the difficultie to kindle and keepe quicke this fire of zeale without all ſmoake of ſinne. Yet to ſay the truth (for I will not tell a lie for God, much leſſe for any mortall man or woman) I never ſaw her ſo offended upon what provocation ſoever that her patience was moved beyond a regular pace, ſo as either to ſpeake a word or doe any act which ſhe might have any juſt cauſe to retract.

If newes came to her of any loſſes in her eſtate (as ſometimes there did of loſſes ſo great as would have put a worldly mammoniſt to an inward mutinie and commotion in his minde which

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would have haply raiſed a Tempeſt round about him) ſhe was never put out of temper with the ill tidings, having ſuch conſiderations as theſe (to keepe her heart quiet) *It is God that gave all, that taketh away ſome, why ſhould I take it ill? hee would not have mee to be in love with, nor to relie upon uncertaine riches, which were never true to any that truſted to them, but upon himſelfe, and I willingly renounce them to reſt upon him, he can if he ſee it good recompence the loſſe in the like or ſome better kinde. If he take more, there will be yet very many poorer than my ſelfe, and if he take all my goods he can give mee content without them, for he is all ſufficient, and ſo though I have nothing I may bee as poſſeſſing all things* 2 Corinth. 6. 10. *The world and I muſt part, and whether wee be unſtitched by parcells or torne aſunder by taking all at once, all is one to mee, that which hee chooſeth is beſt for us both, for his owne glory and my good, if I grudge not againſt him but willingly (as I pray) give way to his will.*

By bodily ſufferings her patience was exceedingly tried both for the truth and ſtrength of it, which ſhe called to mind when to encourage her againſt the feare

of

of death as before is obſerved, ſhee ſaid ſhe had endured more then death commeth to, for ſhe had of ſome of her children long and very painfull and perillous labour (above all that is ordinarie to breeding women) but that which much exceeded all ſhee ſuſtained in female afflictions was a long and ſore ſickneſſe which required (at leaſt there were applied unto her) very rough and irkeſome remedies, ſo that her ſufferings were doubled; ſhee ſuffered firſt the anguiſh of her diſeaſe, and then as the woman in the Goſpell (that had the iſſue of blood) ſhe ſuffered many things of the Phyſitians, Mark. 5. 28. and if it had beene onely paine and torment it had beene more tolerable; but it was accompanied with a ſtrange both infirmitie & deformitie. So weake ſhe was that her jawe being fallen ſhe could not bring it up toward the upper part of her mouth, her mouth was drawne awry towards her eare, ſo that it was difficult not onely for her ſelfe alone, but with the helpe of another to conduct any nouriſhment by ſo crooked a paſſage to her throat, which might cauſe the more diſcon-

tent to her mind becauſe it was the ſhipwrack of much beauty and comelineſſe which until then was ſeated in her countenance, and whereof ſhe kept remarkeable impreſſions to her dying day. For though beauty decayed as age increaſed when ſhe was paſt her prime, yet by what remained to the laſt, it was eaſie to gueſſe what before had beene loſt. But that's not it which we commend unto you, but her admirable patience under all this affliction, to which her heart was brought ſo meekely to ſubmit (though at the firſt ſight of her change in a glaſſe ſhe was ſomewhat troubled) *that if it pleaſed the Lord ſtill to continue her a ſpectacle of deformed miſery, ſhe would not repine at his doing or her owne ſuffering: but would willingly abide untill he freed her body from diſeaſe by health, or her ſoule from her body by death.* What an high degree of patience this was, I appeale to thoſe of her ſexe who weare maskes and fannes to preſerve their beauty from ſunne and wind, and ſometimes paint, and faine that that they have not, who (as *Seneca* noteth) ſpend their time betwixt the combe and the looking glaſſe, and

court

court their owne image with ſmiles and courteſies, and other complements, how could they beare it, if as it is in the 3. of Iſaiah, *they ſhould have for well ſet haire baldneſſe, for pure complexion of white and red either blacke or yellow, the colour of the jaundice; for ſmoothneſſe of skin the frettings of the poxe, or furrowes of wrincles, or the emboſſing of biles or botches*; or if they ſhould have their mouths writhed about as if their lips did offer a kiſſe of ſalutation to their eares, would they (*as our gracious Ruth*) reſt in that miſerable and contemptible condition with a quiet and patient heart as ſhe did? I doubt they would not.

There bee many who can ſhew patience under honourable trialls, as many Militarie men have done, but (as a devout writer ſaith) when ſufferings are joyned with reproach, not ſo; for example, [c] *to be wounded in battaile, or be taken priſoner in warre, to be perſecuted and ill handled for Religion ſake* may be more eaſily indured for the honours ſake, which the tribulation bringeth, *but one that is patient indeed (and a true ſervant of God) ſuffereth indifferently thoſe tribulations which*

c *Fr. de Sales introduction to a devout life, par. 3. c. 3. p. 323.*

which are coupled with ſhame and contempt as well as thoſe that are honourable, ſuch a patience was hers, and ſo as I ſaid, it kept due correſpõdence and proportion with her charity, and according to [d] *Bernards* obſervation, *it might bee counted a Martyrdome.*

[d] *Sine ferro martyr eſſe poteris, ſi patientiam in animo veracitèr conſervaveris, Bern. de modo bene vivendi, c. 40. p. 1283.*

Chap. 19.

Of her Modeſty.

I Have finiſhed the firſt ranke of her vertues, and for the ſecond her *Modeſty* (which I take in this place for a ſhamefaſt eſtrangement from ſinne and vanity) may well begin it, which was ſo much in her, that as Saint *Ambroſe* ſaid of his deceaſed brother, ſo wee may ſay of our deceaſed ſiſter, [e] *It was rather ſometimes too much than any time too little.* And it was very obſervable in foure particulars: firſt in her countenance, ſecondly, in her ſpeech, thirdly, in her ſilence, fourthly, in her pace, habit, and behaviour. For the firſt, Modeſty (though it conſiſt much in concealement) will not be hid, for it appeareth many times very plainely

[e] *In eo ſuperfluam magis verecundiam prædicares, quem neceſſariam quæreres, Ambr. orat. funeb. de obitu patris, tom. 3. [illegible].*

plainely in the face and countenance in a bashfull blushing: and there also is immodesty manifest, as the Prophet *Esaiah* sheweth, the shew of her countenance doth testifie against them; Esa.3.9. her looke was habitually composed to a modest and gracious gravitie, so that against any thing that was unseemely to be said or done, she carried a severe rebuke in her countenance, as it is said of God himselfe, Psalm.80.16. And if any were so immodest as to speake or doe any thing before her, not becomming christianitie, her modesty made some supply to their lacke of it, shee would blush for them, [f] which *Ludovicus Vives* much commendeth in a woman, and he admires it *as a singular and most efficacious eloquence:* If so shee eloquently rebuked their immodesty, though shee said nothing, and the tincture of her cheekes was as stroakes upon theirs that did deserve them.

[f] *Rubor tetore suffunditur, turbabitur animus cum verba non suppetunt, ô eloquentiam singularem & efficacissimam! Lud. Viv. de christ. fœm. p.148.*

Secondly, in her speech, whereas some would have vaunted themselves, or made some vaineglorious shew of such sufficiency as was in her, shee rather shadowed her owne light with a darke

darke lanterne, and therefore (as was observed of *Marcella* by Saint *Hierome*) [g] *In that wherein shee was a teacher, shee carried her selfe as in the person of a learner*, rather asking questions than making resolutions, or giving rules or directions to others.

Thirdly, as by her speech, her modesty appeared, so likewise by her silence, which I have shewed* before, for though they bee contraries in themselves, they come to good accord in her commendation, for as Saint *Ambrose* saith of silence, [h] *though it be a rest to other vertues, it is a chiefe act and exercise of modesty.*

Fourthly, wee may summarily commend her as Saint *Hierome* doth a good woman in his epistle to *Læta*, [i] *her speech, her pace, her habit* (I may adde of her) *her whole behaviour* was a doctrine or discipline of vertue, especially of Modesty, which with her other vertues wrought a kinde of awfullnesse in her person, so that those who had not grace to doe well in privat, were more afraid and ashamed of an appearance of ill in her presence than in the sight of many a Magistrate.

And

g *Vt sua non sua diceret sed vel mea vel cujuslibet alterius, ut in eo ipso quod docebat se discipulum fateretur, Hier. epit. Marc. tom. 1. p. 121.*

* Chap. 6.

h *Silentium in quo est reliquarũ virtutum otium: maximus actus verecundia est, Ambr. de offic. l. 1. c. 18. tom. 1. pag. 9.*

i *Sermo, incessus, habitus doctrina virtutis est, Hier. ad Lat. de instit. fil. tom. 1. p. 54*

And this vertue as it gave checke to others offences, ſo it was a good fence or ſecuritie to her owne innocence, for it muſt needs be a prodigious impudence and moſt hate full to ſo pure and pious a ſoule, to make any immodeſt motion or intimation to her, who was of the mind of him who ſaid in the deſcription of a vertuous wife, [k] *Hee comes too neere that comes to be denied.*

Draw neare to this excellent patterne of modeſty, yee mincing immodeſt and wanton daughters of Sion, marke and obſerve it untill you recover the complexion moſt becomming your ſex (a baſhfull bluſhing at the leaſt offer or ſeeming of ſinne) that colour will more credit and commend you to all that are good than all the colours of the penſell, [l] *Chaſtitie is of all others the chiefe vertue of your ſex, and modeſty a chiefe meanes whereby you may preſerue it, and it is your ſpeciall duty to ſeeke to excell in it, let men heare it by your ſilence, and ſee it by not ſeeing any more of you than is meet: be yee as the cured Demoniack in the Goſpell* Luk. 8. 35. *cloathed and in your right mind when ye come abroad among men; not only in the winter that yee take no cold, but in the ſummer, that others take no heate*

[k] Sir *Thomas Overburie* in his Poem of a wife.

[l] *Ante omnia ſciat caſtitatem eſſe principem fœminæ virtutem, & quæ una inſtar eſt omnium: quæ ſi abſit, nemo reſpicit alias virtutes, Ludov. Vives de Chriſt. fem. l. 1. p. 261.*

heate from you, which may rather burne them than warme them, for if you discover your nakednesse to them by day light (which God sometimes would rather [m] miraculously hide, than at any time have laid open to lust) some of them will bee like to thinke of some of you, that you will easily yeeld to bee undrest in the darke. And though you would be true to your chastitie upon any triall (and yet you may resolve of greater resistance than haply you can make) it is better for you not to seeme light than to bee tried whether you bee chaste. A Christall glasse if it be but breathed upon loseth its brightnesse though it bee not broken, so may you though your chastity be not crackt by any outward act, loose much of its luster by the strong breath of some bold wanton whom your immodestie may tempt to be your tempter.

[m] Suspensis pede fœminis vestes non defluere in faciem Hilar. lib. contra Constan. p. 200.

Chap. 20.

Of her Humilitie.

PRide was the first sinne, and in this respect it may bee said also to bee the last, because when other sinnes are subdued, yea and pride it selfe brought

downe under the feete of humility, the divell will endeavour to make a resurrection of it out of the dust, and to puffe one up in pride, even becauſe hee hath the vertue of humility: which though it have its appearance without in the apparell, it hath its exiſtence and predominance within in the mind, ſo that it is very true which a learned and godly Author obſerveth, [a] *It is an harder matter to bring or keepe downe the minde than to lay downe brave raiment; it is eaſier to part with gold and pearles than with pride, for theſe being abandoned, wee ſometimes ſwell with a ſordid condition, and account it glorious.* But the more difficult the vertue is, the more excellent it is, and they that excell in it, ſhew themſelves to bee the beſt ſchollers of our beſt maſter, who made this the principall leſſon which he taught his Diſciples by precept and practice, *Learne of me, for I am meeke and lowly*, Matth. 11. 29. And ſhee made account of it, accordingly ſtudied it ſeriouſly, and got it ſo by heart, that there was no need of art to make profeſſion or oſtentation of it. In obſervation hereof it will bee meete to note two things eſpecially

[a] *Plus eſt animum depoſuiſſe quã cultum, difficilius arrogantia quam auro caremus & gemmis, hi enim abjectu interdũ gloriosis tumemus ſordibus, Hier. epitaph. Fabiolæ, tom. 1 pag. 199.*

especially, first the true signes whereby it may bee knowne: secondly, the best meanes whereby it may be gotten. For the first, it hath partly appeared already in her patient bearing of that deformity which for a time was inflicted upon her, and though God was pleased to restore her to the comlinesse of her countenance, she was contented (if it had been his will) to have it continued and to have been contemned for it, untill it had beene shut up out of sight in a coffin, or lapt up in a winding sheete. And if *Solomon* have rightly made contention the proper effect or naturall issue of pride, Prov. 13. 10. wee may with good congruitie (from the contrary) take peaceablenesse and quietnesse for a sure signe or token of humility; a thing very remarkeable in her who could indure contradiction, obtrectation, and other trialls of humility without any quarrell or breach of peace with any, being ready in all things to deny her selfe and to yeeld to others so far as with a safe conscience shee could. And whereas some out of a rebellious reluctancy to rule, cannot abide any abridgement of liber-

ty,

ty, and so like things the worse (though otherwise unoffensive and faultlesse) because they are commanded; shee liked the performance of such things rather by humble obedience than by liberty of choice, and *that selfe deniall* was the principall exercise of humility, which could not consist with selfe will, when we like better to doe what wee list, then what (for things that are lawfull) they would have us to doe whom God hath set over us. Yet once I observed her a little to sticke at an imposition, and rather to require a dispensation than readily to yeeld to an observation of it.

But it was in such a case as might commend her humilitie the more, and the case was this, a new gowne was brought her to put on, and presented as a gift from her husband, wherein his kindnesse had put him to more cost than she wisht, to make her more fine than she desired to be, for shee would have been cloathed with humility, as the Apostle prescribeth, 1. Pet. 5. 5. *viz.* as I may aply rather than expound the phrase, shee would have worne a meaner habit both for matter and fashion than that

was, and ſhee humbly beſought, with trickling teares on her cheekes, that it might not come upon her backe, I was preſent and ſtood ſilent with ſome marvaile at the matter, becauſe I had never ſeene ſuch a ſight before.

For it is more uſuall a great deale for women to bee too much affected to fine cloathes, and offended if they may not have them, than to make a griefe of an outward glory as ſhe did: ſhe ſaid little with her tongue (but with her eyes ſpoke much) becauſe ſhee was loath to contradict him whom ſhe was bound to obey, yet ſhee ſuffered a contradiction within her ſelfe (and that a ſtrong one) where the ſtrife was not (betwixt pride and covetouſneſſe or two adverſe vices, as many times it is) but betwixt two humilities, whether the humility of prompt obedience without gainſaying, or the humility of refuſing gay cloathes ſhould prevaile, and at the laſt the reſolution was, that ſhee did ſubmit to her husbands minde againſt her owne, not onely becauſe that habit was no better than others of her ranke did weare, yea ſome that in divers reſpects (beſides

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the desert of her owne worth) were inferiours unto her, but because it was a testimony of her husbands love and of her own loyall and obsequious subjection to his will; whereto though she performed no such blind obedience as [b] *Plutarch* prescribeth (*when he laieth it as a law of wedlocke on the wife to acknowledge and worship the same Gods and none else but those whom her husband honours and reputes for gods*) yet she came as neere the direction of a reverend father (for the office of a wife) as could consist with the calling of a Christian, who speaking of *Vashti* her disobedience to *Ahasuerus* delivereth it in these words, [c] *It is not for a good wife to judge of her husbands will, but to execute it, neither wit nor stomacke may carry her into a curious inquisition into the reasons of an injoyned charge, much lesse to a resistance, but in a hoodwinckt simplicitie shee must follow whither shee is led, as one that held her chiefe praise to consist in subjection, following her husband as the Israelites did the cloudie pillar, which when it stood they stood, when it went they followed*, for I have heard her husband say of her not long before his death, *That shee never disobeyed him in any*

[b] *Plutarchs* precepts of wedl. moral. p. 318.

[c] Bish. *Hall* contempl. l. 21. p. 78.

thing wherein hee was serious, for evidence whereof (besides his good word) I have many good words of her owne which induce mee to beleeve shee did well deserve the commendation hee gave her, for I finde among her private papers under her owne hand, speciall directions drawne out of Scripture for her matrimoniall affection and behaviour towards her husband which amount to the number of eighteene (each having the text of Scripture from which she tooke them quoted in the margine under this title. *Duties which concerne me in particular.*

¶ Whereof I will mention no more than those which import an impression of that humility which now wee treate of, and they are these.

d Eph 5.22 d *I must submit my selfe unto him as to the Lord.*

c Eph 5.23 c *I must account him my head.*

f Eph. 5.24 f *I must bee in subjection to him in all things, as the Church unto Christ.*

g 1 Cor. 7. v. 5. 10. g *I must get his consent even for those times I set apart for religious duties.*

h 1 Cor. 7. 34. h *I must walke pleasingly towards him.*

And so shee walked in that attire to please him; which was no way pleasing

unto her ſelfe, but as in obedience to the Lord in him.

When by his death ſhee was looſed from the law of her husband, Rom. 7. 2. ſhe would have relapſed to meaner raiment; but becauſe it was but ſuitable to the place ſhee held in the City (as being wife to him who had been twiſe Major of the City, and divers times Burgeſſe of the Parliament) and for that God made ſuch good things not only for the uſe and wearing of the wicked, nor principally neither, but for the godly, and for that it might have been imputed either to ſingularitie or nigardice, to have come too much below the condition wherein ſhe was placed, ſhe made no remarkeable change in her habit, nor was there any great danger of pride in her dreſſing, for as a counterpoiſe to that as well as that ſhee might not eate the bread of idleneſſe, Pr. 31. 27. ſhe put her ſelfe to meaner imploiment than the ſpindle and diſtaffe, for which the good houſewife is commended v. 19. for ſhee willingly wrought with her hands, as that vertuous woman did verſe 13. and (which for ought wee reade) ſhee tooke

paines upon that ground to make it clean which was usually fowled with others feete, and readily descended to such homely offices as were meetest for the meanest of her servants: which I have heard some of the more ingenuous and religious observe with a kinde of pittie towards her, and shame to themselves, at the sight of the humble services shee frequently performed.

Notwithstanding so many excellent graces wherewith God had enriched her soule, her minde was not lifted up to vaunting, or vanity, or to a disvaluing or envy at Gods gifts unto others, but as the Apostle admonisheth, in lowlinesse of mind she esteemed others better than her selfe, Phil. 2.3. disavowing her own praise, though they that gave it, thought it much lesse than her due, and advauncing others to a farre higher estimation than her selfe, though in gifts farre below her, and this not artificially as many will doe to draw on their commendations to an higher degree, but so seriously and with such expressions as could not but beget a beleefe that with all her endowments of knowledge and good-

neſſe, ſhee had neither ſelfe conceit in her owne worth, nor any deſire of others applauſe. Whereof the reaſons (which alſo may bee the meanes to obtaine humility) might be theſe.

Firſt, doubtleſſe God who beſtowed upon her ſo many other eminent graces, gave her an anſwerable meaſure of humility as a ground to ſupport them, and as a guard to preſerve them from the depravation of pride, and in deede true and ſolid grace is a weighty thing, and the more that it is, the more it preſſeth downe by humility.

Secondly, ſhe was not as thoſe who [k] are more curious to know the faults of others then carefull to correct their owne, but an exact inquiſitor into her owne life, a ſevere cenſurer of her owne imperfections and failings above all others, and for others ſhe marked them moſt for that which was beſt in them, to make her ſelfe more holy by imitation of them, and more humble for that wherein ſhe fell ſhort of them in her conceit, which was ſtill more favourable to others than to her ſelfe.

[k] *Curioſi ad cognoſcendã vitam aliorum, deſidioſi ad corrigendam ſuam, Aug.*

Thirdly, She often preſented and ar-

raigned her ſelfe as a miſerable ſinner before his tribunall that ſitteth on high, to bring her ſelfe downe in ſubmiſſion as a guilty perſon begging remiſſion and pardon on her knees at his hands, and ſhe came downe the lower by comparing her owne faultineſſe, infirmity, and miſery with his infinite purity, power, and majeſtie; in compariſon of whom all nations are but (as the prophet *Iſaiah* ſpeaketh, Iſaiah 40) *as a droppe of the bucket to the Sea, or as the ſmall duſt of the ballance to the whole earth*, which made her thinke of him with admiration and love and of her ſelfe rather with deteſtation and loathing. And if ſhee tooke notice of any good thing in her ſelfe, ſhe was farre from boaſting of it, upon the Apoſtles reaſons, even becauſe ſhe had received it, and had it not of her owne good nature, but of Gods free gift, and ſhee made it a memento of thankeſgiving to him that gave it to her, and a meanes of more lowly humbling of her ſoule for it as very well conſidering that he might have paſſed by her and beſtowed it on another, and that he might juſtly take it from her if ſhee ſhould take any of that

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glory to her ſelfe which is due unto him.

Thus was ſhe (though ſo highly graced by God) graciouſly preſerved from the perillous pinacle of ſelfe exaltation, her many good parts like the full eares of corne, or as the loaden ſcoale, or as ſome write of the precious [1] *Balme* preſſed downe to humilitie, and ſo as ſhe was high in vertue, ſhee was deepe in lowlineſſe, the one (as [m] *Saint Cyprian* ſheweth) being in proportion anſwerable to the other.

[1] Balme if put into water it ſinketh to the bottom, it is accounted moſt precious, *Fr. de Sales* introduction to a devout life, par. 3. c. 4. p. 342.

[m] *In quantum gloria ſublimes in tantum verecundia humiles, quantum divina dignatione promoti tanto ſua quiete & tranquillitate ſubmiſſi, nihil honore ſublimius nihil humilitate ſubmiſſius, Cyp. ep. 34. tom. 1. p. 41.*

Chap. 21.

Of her ſinceritie.

THere is a thing in the world (which is next to nothing) a ſeeming ſanctity and goodneſſe, without a being, which is ſo much in uſe with many as if they had beene ſcholars to that miſchievous maſter *Machiavell*, who taught men rather to pretend vertue, then to practiſe it, ſaying, the ſhew of it was of ſome uſe, but the uſe of it comberſome. *Our religious Ruth* abhorred ſuch princi-

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ples more than poiſon (and indeed they are more pernicious to the ſoule then that to the body) for this maxime was deepely grounded in her heart (a proper antidote againſt ſuch a peſtilent poſition) *If to be eſteemed vertuous* for ſhew or ſeeming be good (and moſt deſire to be ſo eſteemed) *to be ſo indeed* muſt needs be much better, for the ſubſtance of a good thing is alwaies better than the ſemblance. And ſo really good was all her goodneſſe that I can ſay nothing of her with more confidence and aſſurance then this, that ſhe was ſo ſincere in the courſe of her religious life, that ſhe hated the leaſt appearance of hypocriſie as much as any hypocrite loved the appearance of holineſſe for the praiſe of men. For her pietie, ſhe was one of thoſe whom *David* bleſſeth for their integritie, *Bleſſed are they that keepe his Teſtimonies, and ſeeke him with their whole heart*, Pſalm. 119. 2. For her charity, it was ſuch as *Saint Paul* requireth, *Let love bee without diſſimulation*, Romans 12. 9. and *Saint Iohn, not to love in word or in tongue onely, but in deed or in truth*, 1 John 3. 18. and ſuch as hee commended in his belo-

ved *Gaius*, *Beloved thou doſt faithfully whatſoever thou doeſt to the brethren and to ſtrangers.* 3 epiſtle of John, v. 5.

Which was evident in this that ſhe made her deeds of charitie and good will alwaies better then her words, whereof ſhe was ſo chary, that ſhe was blamed by ſome for want of affability, and ſome thought her not of ſo good and kinde a nature as others were (and as indeed ſhee was) becauſe ſhe was not very franke in friendly ſpeech which I have objected unto her ſometimes, ſaying, you may perhaps (Miſtris R.) bee thought proude and ſullen for your ſilence, and this I ſpake to heare what her ſelfe would ſay to ſuch an exception, (though I knew it could not juſtly bee laid to her charge) and her anſwer was, *Shee liked not the laviſh language of ſome, who had their mouthes full of complemental courteſie to every one, if their hearts were ſhut and contracted, when their mouthes were ſo enlarged; and if they had love enough within to maintaine ſuch liberality of words without ſhe liked her owne heart the worſe, that it was not ſo ready to attend upon her tongue, as on the ſuddaine to miniſter cordiall affe-*

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Etians meet for ſuch franke and friendly expreſſions.

But wee may like her the better in that ſhe was ſo ſincere that ſhee would not take up the ordinary formes of friendly profeſſion unleſſe ſhe found that theſe leaves of good words had their root at her heart, nor alwaies then, for where ſhe loved and liked very well ſhe would rather act then ſpeake good will: ſhe uſed rather to let her friends ſee her love by her workes then heare it by her words. And when ſhe bad them to her houſe ſhe would (to be ſure to have their entertainement in ſinceritie) make no proviſion for vaine oſtentation, none but ſuch as was meet to her and their condition and her owne affection, nor would ſhe uſe many or great wordes of welcome, and yet never did it fall ſhort of good acceptation, ſince all conceived that whatſoever ſhee did was done in ſincerity, and ſo ſincere ſhe was that whatſoever ſhe ſaid was (according [a] to *Saint Hieroms* counſell to *Celantia*) *as if ſhee had ſworne it, ſhe ſo loved truth in the inward parts*, Pſalm. 51. 6. and to ſay nothing but the truth in open ſpeech, that

[a] *Tantus in te ſit veri amor ut quicquid dixeris juratum putes,* Hieron. ad Celant. tom. [illegible] 173.

one might well perceive she firmely beleeved the words of the wise man, *Lying lippes are abhomination to the Lord, but they that deale truly are his delight*, Prov. 12.22. and *the lippe of truth is established for ever, but a lying tongue is but for a moment*, Prov. 12. 19. This made her dislike every thing (especially in her selfe) which was not like it selfe but set out in [b] disguise.

b *Nihil fucatum placet, Ambr. de offic. l. 1. c. 18. p. 9.*

And to give you a note of her sincerity upon mine owne experience of her for many yeares together, I have curiously observed her and watched over her words, given her occasion (after good distance of time) againe and againe to expresse her minde, and repeat what I have heard of her before, yet could I never perceive any shew or appearance of contradiction or untruth, in so much as I am verily perswaded shee would not have told a lie to have saved her life, in briefe such was her sincerity, that shee of all others was most unlike those who are taxed by that Reverend Father, [c] *for having their mouths contrary to their mindes, and their deeds dissenting from them both*; for (in her) both mind and

c *Animo discrepante cum verbis, oratione dissidente cum factis, Hieron. ad Castorin. matr. tom. 1. pag. 23.*

and words and deeds were by her ſincerity all tuned up to an excellent Harmonie.

Chap. 22.

Of her Conſtancy.

After ſincerity, the next and utmoſt qualification or accompliſhment of vertue is Conſtancy and Perſeverance, when it is not as ſome guilded thing, but pure gold, not thin leafe gold which may be blowne away, but ſolid metall that will long hold out: ſuch was her goodneſſe, if her womanhood had any weakeneſſe diſpoſing to levity, her chriſtianity was as an anker to confirme and faſten her to that ſhee profeſſed: by that her ſpirit was ſtedfaſt with God, her heart ſtedfaſt in his covenant, as the Iſraelites ſhould have beene, but were not. Pſalm. 78. v. 8. 37. her faith grounded and ſetled, Col. 1. 23. ſo that ſhee could not bee carried away with divers or ſtrange doctrines, Heb. 13. 9. *much leſſe with every winde of doctrine*, Eph. 4. 14. but what ſhe was for faith and godlines

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(from her first conversion) the same at all times, in all places, in all companies, shee continued above thirty yeeres together even to her dying day, I mean for the nature or kinde, not for the measure or degree of her goodnesse, for she was not as a stake in the hedge which groweth not at all, but as a plant in the garden springing up, spreading forth and bringing forth fruit in great measure, no dwarfe in Gods house, but one, that by spirituall nourishment and daily exercise of the graces which God bestowed upon her, grew up apace towards the stature of Christ, and proceeded daily with so great proficiency, or as it is said of the *path of the just, she shined more and more unto perfect day*, Prov. 4. 18. so that she was best at last, most heavenly minded when she had the least time to tarry upon earth.

At first I confesse shee was scrupled with the question of conformity (touching the gesture at receiving of the sacrament) and her conscience having beene grievously afflicted with the sence of sin she was terribly afraid of every thing that either she knew or suspected to bee sinfull,

ſi nfull, as ſhe and divers others who had the reputation of religious perſons conceived of that (though without juſt cauſe) and becauſe on the one ſide it was required but as a thing indifferent, on the other cried downe as a thing Idolatrous, ſhee thought it better to forbeare it then with ſuch miſconceits and feares as ſhe had taken from ſome to conforme unto it.

And no marvaile if (while ſhe was a novice and converſed with thoſe whom ſhe ſaw like her ſelfe as well in doubting as in devotion) ſhee received ſome ſcruples from them, and tooke their example for a rule and remedie againſt them. When the conſcience is ſcared with the terrour of ſinne it is eaſie to lead it that way (though a by way) which pretendeth moſt ſafety and ſecurity from it, I have knowne one who neither by education nor by affection was diſpoſed to Popery, who having the ill hap (when his conſcience was perplexed) to fall into the hands of a Popiſh Prieſt became a Papiſt upon this reaſon, becauſe (as that Idolatrous ſhaveling ſuggeſted unto him) the Romiſh Catholique religion

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afforded more comfort for the conſcience than ours, and therefore more comfort becauſe it had and exerciſed a power to pardon ſinne, which the ghoſtly fathers of the new goſpell (as he like a legitimate ſonne of the old man of ſin diſdainefully called them) neither did nor durſt aſſume unto themſelves.

While ſhe was thus ſtraitned by her ignorance of the lawfull uſe of the geſture enjoyned by the Church, and of the latitude of her liberty allowed by Chriſt, ſhee tooke their example for a rule, who thought they could not bee good and ſound Proteſtants unleſſe they ſhewed themſelves zealous deteſtants of whatſoever had beene abuſed by Popiſh ſuperſtition: and the rather, becauſe ſhe obſerved in many of them a regular care to hold a religious courſe of conformitie in the undoubted duties of their chriſtian profeſſion, and ſo as I have heard her ſay, ſhe did divers things at firſt upon no other ground than to be like unto them.

But afterwards conſidering that (as in her preſent condition) ſhee was liable to complaint upon oath, and upon com-

plaint to cenſure of ſuſpenſion from the Sacrament, beſides other ill conſequences of her inconformitie (that ſhe might neither be precluded from participation of that moſt cordiall and pleaſant repaſt of the Sacrament, nor receive it with doubting, which moſt of all required aſſurance in beleeving, nor give offence to her governours (for ſhee was afraid of ſinning againſt the fifth Commandement, as well as againſt any of the reſt) nor indanger the Churchwardens by perjurie for any favour or connivance to her nonconformitie, nor expoſe her ſelfe to trouble by ſtanding out, if ſhee might not offend God in comming in, by bowing and ſubmiſſion to the order eſtabliſhed in that behalfe) ſhe betooke her ſelfe (with a diſcreet and unpartiall indifferencie) to ſearch into the lawfulneſſe of that geſture, and by reading of ſome of the chiefe bookes of controverſie concerning it, and conference with thoſe divines and other good chriſtians whoſe knowledge might informe her, and their godly converſation confirme her in the truth, ſhe received good reſolution that ſhe might ſafely receive the

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Sacrament upon her knees, and so shee did, and so continued without change of minde or scruple of conscience, or alteration of practice as long as she lived in this City.

So long and no longer? Did she not live and die in the same minde and maner of receiving? I have heard of a secret whispering of somebody without name (which I am confident is not true) that in her last sickneſſe shee was troubled in conscience that shee had conformed, as I have said. But I thinke there is not any that well knew her will beleeve it to bee true, and that it is most unprobable wee may well conceive by such reasons and evidence as I shall now present to your consideration. Though at first shee made an unadvised choice (for the Sacramentall gesture) upon the change of her course.

1. she did not rashly yeeld to conformity at first, but as I have said, was very studious & deliberate to make such a resolution of her practice as that she might persist in it without perplexity or chang

Secondly, she was so well grounded, so resolute on the good grounds of her

owne judgement and practice, that shee satisfied others of her owne sexe who were doubtfull what to doe, and setled them in a beleefe of a lawfulnesse to yeeld to the Churches constitution therein. And I have heard her say shee thought her selfe better and not worse by her conformitie: *For now* (said shee) *I care lesse for seeming than for being, and whereas formerly I have done some things in Religion to please others, now I doe all onely to please God, and whatsoever others thinke, I yeeld to nothing, either to gaine favour, or to shunne suffering.* For though it were her happinesse to enjoy peace with trueth, yet strongly apprehending the instabilitie of all temporall comforts, in the calme shee forecast and prepared for a storme, and that shee might not make shipwracke of her faith or conscience for feare of tribulation, shee well provided for her owne support, for she gathered and wrote together Scriptures, reasons, and the examples of the couragious Martyrs under this title [*What should wee doe to get constant resolution to dye for Religion*] and this case of conscience she resolveth in a leafe and a little more in quarto,

quarto, with divers and ſound conſiderations which I cannot well bring in in this place.

Thirdly, when ſhee went to *London* laſt, ſhee was (I am ſure) better furniſhed with reaſons and proofes for defence of her doing than ever before.

Fourthly, having death ſo much in her mind and deſire as you have heard when ſhee was in health, the conceit of that was not like to worke in her any ſcruple of conſcience concerning ſuch things, or if it did, the divines who with her were of beſt acquaintance and account, were very able and conformable men, whoſe judgement was like to ſway more with her for allowance of her practice than any ones private opinion againſt it.

Fifthly, the laſt Letter that ever ſhee wrote was to me (for ſhe wrote it when ſhee was ſicke unto death) and in that Letter (though ſhe make ſome mention concerning matter of Ceremonie) ſhee wrote not a word that might import any ſuſpition or doubt of her former conformitie.

Sixthly, among the laſt ſpeeches ſhe

uttered, she made an affectionate remembrance of one (as [a] hee that was very neere her, not onely in alliance, but in place at that time made report of it by letter within a very few daies after her death) in these words, *I pray you* (said she to him that wrote it) *shew kindnesse to —— for my sake*, and to presse it shee said, *Remember him your friends friend, and your Fathers friend, and forget not the Levite*, meaning him who had often conferred with her, and much confirmed her in that conformity which she had long professed. But if she had felt any offence in conscience for that, shee would (out of pietie in her selfe, and pittie to him) have left another maner of remembrance for him than that, *viz.* such a one as this, *Remember me to —— and tell him how I am troubled for doing that wherein he allowed mee, and whereto hee heartned mee so much that I endeavoured to perswade others to the same practice, and request him from me, neither to conforme himselfe nor to moove others unto it, or to incourage them in it, but rather to recall them from it, whom hee and I (and hee knoweth whom I meane) have brought upon their knees in the gesture of*

[a] Mr. Fr. R. his letter from London dated August 21. 1638.

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the Sacrament, and adviſe them to fall upon their knees with repentance for their faults, and prayer for pardon, that they may have more peace of conſcience at their parting with the world than I now have by occaſion hereof. But not a word fell from her lippes which had any ſavour of ſorrow or fear for any ſuch matter.

Seventhly, which is more to aſſure us of the truth hereof: in that Letter, by Gods providence, there is a paſſage which may bee a very good antidote againſt all conceit of her change therein (and the better becauſe it is of an antidote to that report) and this it is; *In all her ſickneſſe ſhee never complained of any thing that lay upon her conſcience to trouble her*; nor was it like, becauſe by daily examination of her ſelfe, confeſſion of her ſinnes, contrition and deprecation of Gods diſpleaſure for them, with other duties of a Chriſtian (wherein ſhee was as conſtant as the Sunne in his courſe) ſhee often kept reckoning, and ſo kept even reckoning with God, which is a meanes to make long friendſhip with him as well as with men: & becauſe for matter of religion ſhe was moſt adviſedly

devout in all her performances, *and so being rightly informed, was constant in that she professed*, both for judgement and practice. Constant not onely in the Ceremonie she used (which if alone, is but a poore praise) but in Pietie, Charity and other vertues, and in the exercise of them, which I have before exemplified in her person. And though she were often set upon with subtiltie of wit and learning, which found out many bold Artificers to make her beleeve that her beleefe so quickened as it was, and other concomitants of her found conversion, was but a mere delusion, yet shee would never bee brought to abate any thing of her first love to Religion nor to those who were sincerely affected towards it, but abounded in goodnesse more and more, and so much in good will towards them (who in that gesture differed from her, and it may bee had for it the lesse good liking of her) that she loved them not the lesse, nor withheld any evidence of respect due to their good parts or persons, onely she was sorry for them that they had not attained to such light and libertie of conscience

from

from ſcruples in that particular as her ſelfe had done.

I may conclude her conſtancie in reſpect of her long and ſetled profeſſion and practice of Religion (of all Religion againſt all the impediments and diverſions of the divell and his agents) in the words of [b] Saint *Hilarie, O the unſhaken ſtabilitie of a glorious conſcience, O building founded on the rocke of faith, O ſafe and quiet conſcience of an undefiled will!* I will ſay no more, thus much is rare in a man, much more in a woman.

I have done with the particulars before propounded, and therein as I have made her the ſubject of my diſcourſe for the whole, ſo in one thing (that is, her ſinceritie) I haue taken her for my patterne, ſaying (as her ſelfe would have done) nothing but the very truth, though in the praiſe of her deareſt friend.

There are other conſiderations of advancement of the honour of her vertue, as if we take her not onely as a chriſtian (as hitherto we have done) but in the relations of a wife, a mother, a miſtris, a neighbour, a friend, wee may yet further improove her praiſe, and highly com-

[b] *O glorioſæ conſcientiæ inconcuſſam ſtabilitatem! ô firmam fidei ſuper petræ fundamine domum, & intemeratæ voluntatis illeſam imperturbatamq; conſtantiam Hilar. de ſynod. fid. contra Arrian. p. 218*

commend her, as for a moſt loyall and obedient wife, which in part wee have ſhewed in the obſervations of her humilitie. So for a very carefull and kind (though not fond) mother, for a gentle and beneficent miſtreſſe, for a good and charitable neighbour, and for a true and conſtant friend.

And if wee ſhould praiſe her by way of compariſon with many worthy women, it would be more eaſie for us to ſhew that ſhee was free from all their faults then for others to prove that they were furniſhed with all her vertues both for kinde and degree. *Sara* was a very good woman, yet I am perſwaded this *Ruth* would not have lied as *Sara* did, Gen. 18. 15. nor have chidden with her husband, as ſhe did with *Abraham* about *Hagar* her hand-maide, Geneſis 16. 5. *Abigal* was diſcreet and godly too, yet if ſhe had had a churle to her mate ſhe would not ſurely have ſpoken ſo diſgracefully of him, as ſhe did of her huſband *Nabal*, 1 Samuel 25. 25. *Naomi* and *Ruth* were very vertuous women, yet am I confident ſhee would not have given ſuch advice as the one did to returne

turne to an Idolatrous devotion, Ruth 1. 15. nor have followed the adviſe as the other did, to take up her lodging with danger both of ſinne and of ſcandall, Ruth 3. 13. 14. and the like compariſon wee might make of her with other good women of the old Teſtament and the light and grace of the Goſpell comming with more both luſtre and vigour in the Church of the new Teſtament, then in the Church of the old in an extraordinarie energie of the ſpirit foretold by the Propher, Joel c. 2. v. 28. 29. and fulfilled by the miraculous gift of tongues, Act. 2. 17. 18. and in the ordinarie miniſtration of the word and ſacraments may make a probable reaſon of her proficiencie (beyond the Saints of the old edition) to thoſe who came not ſo neere her as to know by their owne obſervation what by ours wee have delivered of her.

In concluſion, ſhe was ſo eminent in a multitude of vertues (and in them all ſo conſtant) that I know not to what woman (of her time) rather then to her we may apply the praiſes which *Gregory Nazianzen* gave to his ſiſter *Gorgonia*,

[c] *Be it* (saith he) *that there are divers who in some one vertue might contend with her, yet in this certainely shee exceeded all in that all vertues were comprehended in her alone, and shee exercised them all so as others were not qualified for the practise of one, and so shee excelled in every one that one might be instance sufficient for all.*

So said he in the praise of his sister, and if he shewed therein too much the affection of a brother, and the art of an oratour; abate as much of your beliefe from his speech as you please, yet you must give me leave to beleeve (and I know therein I shall not be alone, but have much and good company of those that knew her) that she came as neere the due desert of such an ample approbation and praise as any, I will not say woman, but as any one of either sexe within my knowledge and experimentall observation.

[c] *Vt quosdam fuisse demus qui in aliqua virtute cum ipsa contenderet at hoc certè nomine omnes vicit quod una virtutes omnes complexa sit, sic enim omnia præstitit ut ne mediocriter unam quisquam alius: sic autem ad summam singula, ut vel unum solum pro omnibus abunde sufficeret, Greg. Nazianz. in laud. sororis suæ Gorgon. orat 11. tom. 1. p. 184.*

CHAP.

Chap. 23.

Of her ſickneſſe and death, the manner how, and the time when.

BEing ſo gracious and worthy a woman, her friends and ſhe were (though otherwiſe moſt friendly) croſſe in their affections: concerning her life, ſhe was deſirous quickly to be diſſolved and to be with the Lord Jeſus, they contrariwiſe that ſhee might run a long race of grace before ſhe attained the crowne of glory. But as ſhe was one of their ſort of whom (as the Apoſtle ſpeaketh) the world was not worthy, Hebrews 11.38. and more worthy to have the requeſts of her heart to be ratified in Heaven for her departure hence, then they theirs who heartily wiſhed for her long continuance here, it pleaſed the Lord (whom ſhe ſincerely ſerved) of late to give her a call or invitation to ſociety with himſelfe, whereof ſhe had ſome preparative mementoes a good while ſince.

For ſhee had certaine fits or traunces like the embrions of death which (by a graduall

graduall decay and failing of her ſpirits) left her at laſt unable to ſpeake or move, yet without any great alteration in her countenance. I have ſeene her diverſe times in ſuch fits and marvailed, that being ſo faint and heartleſſe in them ſhe could ſit and ſupport her ſelfe without falling: it was concieved by ſome to be a ſpice of the mother, and if ſo, it ſeemed not a ſtep-mother, ſurely the fit was ſhort and yet was not ſharpe, for ſhe felt no paine, yet when ſhe returned to herſelfe ſhee found her ſelfe commonly more feeble then before.

But that diſeaſe which prepared the way for death began and went on with the worke of diſſolution in this ſort: upon the monday ſevennight before ſhee died was the firſt aſſault or onſet given, which ſet deaths pale colour upon her face and fingers from the middle joynts towards the end, her nailes turned to a blewiſh blacke which rubbed a while returned againe to their former complexion, and ſhe remained that night indifferent well. The next day the diſeaſe appeared in forme and quality of a kindely ague, and ſo continued moſt

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what untill within three or foure daies before her end, and then it dealt more unkindely with her, for it tooke degree from an intermittent ague to a permanent fever that afflicted her with extreame burning and other paines which commonly accompany such a violent adversarie, especially when it rageth most (as it doth at the last) even like the devill who hath greatest wrath when his time is shortest, and as it falleth out with some poore debter that being attached and laid up at the Arrest of one, the rest of the creditours fall upon him with severall actions and suits, so that he cannot recover his libertie againe; so it is in diseases, especially such as are deadly, when the body is arrested and imprisoned in the sicke bed by one, all the enemies of nature, all the rest of the corrupt humours and distempers that before lay hid and were quiet, are stirred up to set upon it, and also to keepe it downe and oppresse it, that it may not be delivered but from one prison to another (more close and strait than the former) from the bed to the grave.

During her sickneſſe (though I have had

had no longer a relation of it then I have delivered unto you) I doubt not but having the free use of all her faculties, her soule was exercised in sacred meditations, for which (as I shewed you) shee kept in store many particulars of importance to bee remembred at her departure out of this world, and no doubt her discourse in her sickneſſe towards her death (answerable to her speech also in the whole course of her life and health) was holy and heavenly, and therefore doe I thinke there was little of it delivered in that letter (out of which I have told you the condition of her disease) because it was not to be doubted, but by how much the neerer she conceived her approach unto God, so much the more she was disposed to godlineſſe.

Her desires were strong for a speedy parting from the world, so that shee implored God with the request of *David*, *Make haſt to helpe mee ô Lord my ſalvation* Psalm. 38. 22. *Bee pleaſed ô Lord to deliver mee, O Lord make haſt to helpe mee*, Psalm. 40. 13. the haſt she desired was for helpe, the helpe for deliverance, the deliverance not onely from the disease,

but

but from life, ſo that ſhe might have a joyfull meeting with him and fruition of him after whom her ſoule longed, even when her life was moſt lightſome, her condition moſt comfortable; for then it was that (with a kinde of divine rapture) ſhe ſaid (as before I noted) *Whom have I in heaven but thee? there is none on earth that I deſire beſides thee.* And now the time drew nigh that her deſire was to be granted in that kinde which ſhe moſt deſired, by the power of death to paſſe to the author of life, which ſhee did in ſuch a calme manner (notwithſtanding the conflict that went before) that when ſhee was thought to be but aſleepe ſhe was found to be dead, and this was on Friday the ſeventeenth of *Auguſt*, about ten of the clocke at night (a fit ſeaſon for entertaining of reſt and ſleep) ſhe ſlept in Chriſt and began a reſt from her labours. Then was the combate ended and the victory divided betwixt her and her adverſary: death (partly as a friend unto her) overcame her diſeaſe, and (partly as an enemy) hath impriſoned her body, and for a time will triumph over it in the grave, but ſhee had

the better of it, for her ſoule aſcended to the higheſt heavens, and there with God our Saviour Chriſt and all the glorified ſpirits in the Church triumphant, triumpheth over the divell, death, the grave, and hell, with whatſoever is an enemy to perfection of nature to progreſſe in grace and promotion in glory.

Chap. 24.

Of the place of her death, not Cheſter *where ſhe dwelt, but* London *whither ſhe went, and upon what occaſion ſhe went thither.*

HAving acquainted you with the maner and time of her diſeaſe and death, it will bee worthy of our further conſideration to obſerve the place of it; it was not *Cheſter* where ſhee was borne and dwelt, but *London* where ſhee was entertained onely gueſt-wiſe. That was the mount *Olivet* of her ſoules aſcenſion up into Heaven, and there her body is interred, not to deprive her of the Sepulchre of her kindred, which is threatned as a curſe to the diſobedient Prophet (who muſt not bee buried in his

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owne place, becauſe hee went to the place which God had forbidden him, 1.Kin.13.22)for ſhe went not to *London* in any diſobedience to the divine command, nor as many wanton women doe to obſerve and ſuite themſelves in fond faſhions to ſerve their ſenſualitie with variety of vaine and carnall delights, nor as wicked men to moleſt and vexe their neighbours with purſuites in law, nor for any occaſion which is not lawfull and warrantable before God and man.

That which brought her thither, was the performance of her promiſe made to her daughter (at her marriage to a [a] Citizen of *London*) to ſpend ſome time with her every other yeere, a thing well becomming the affection of a good daughter, to deſire, and of a kinde mother to conſent unto. And now having often put her ſelfe to that paines, and finding the indiſpoſition of her body by lengthening of her age and leſſening of her ſtrength more unable than ſhee had been to continue her courſe (for ſo long a journey) ſhee went up with a purpoſe to get a releaſe for her word forepaſt

[a] Mr. Fr. R.

(for ſhee was moſt punctuall and preciſe in keeping of her word) that ſhe might goe no more but that once for all, but that being a motion unpleaſing to heare and very grievous to graunt, ſhee could not pleaſingly prevaile for the obtainement of her freedome without doubling the time of her abode (before ſhe went backe) to that which ſhee had formerly beſtowed there, and intended not to exceed at her going thither.

But before that was come, the good woman was gone a longer journy to a better home than that ſhe left. God ſeeing her unwilling, unfit for worldly labour, tooke her from the world, where dying in the Lord, ſhee might reſt from all her labours. And this was rather by way of favour than of diſpleaſure towards her, for thereby ſhee had the honour of a commendable memoriall doubled upon her both in that Citie where ſhe dyed as a ſojourner, and in this alſo where ſhee dwelt as a Citizen, ſhee that contemned the glory of the world (to ſpeake with inverſion of the words of Saint [b] *Hierome*) was glorioufſlie remembred in the mother Citie of the land by occa-

b *Quæ unius urbis cõtempſit gloriam ipſius orbis opinione celebratur, Hieron. Epitaph. Paul. tom. 1 p. 172.*

occasion of her death in it, and in this Citie also (her mother Citie) upon the desert of her religious life led for the most part of it therein. And here againe her dying from home was for the advantage and advancement of her vertue, for if she had ended her daies among us, she might have had no more nor better a commemoration of her manifold graces than such a one as in a short time (funerall-fashion) my much perplexed and troubled meditations could have made, which were sure to come farre short of her worth and of others welwishings towards her memoriall. The most I confesse desire to enjoy the presence of their best beloved friends as long as they can, and not to leave them untill they have taken leave of the world, but they are most loth to loose the sight of them when they must see them no more. It is therefore observed by a reverend and religious Bishop as a judgement on the wife of *Jeroboam*, that she should not be present at the death of her sonne, his words upon the 1. King. 14. 12. [*When thy feete enter into the Citie the Childe shall dye*] are these, [c] *It is heavie newes for a mother*

[c] Bish. *Hall* contempl. l. 12. pag. 1249. 1250

ther that shee must loose her sonne, but worse yet, that she must not see him: in these cases of finall departure, our presence gives some mitigation of our griefe: might she but have closed the eyes, and have received the last breath of her dying sonne, the losse had been more tolerable; I know not how our personall farewell eases our heart even while it increases our passion, but now she shall no more see nor be seene of her Abijah.

If we might obtaine that by our religious and gracious friends dying in our prelence, which Saint *Ambrose* desired concerning his brother *Satirus*, [d] *That we might so receive the vigour of their last breath as withall to partake of their purity and innocency*, it were a thing well worthy our wishes and endeavours to bee neereſt our godly friends when they come neareſt to God by going hence, but there is no ground for such a Pythagoricall conceit, and though it were an uncharitable and unfaithfull part to withdraw any part of our duetie from them, especiallie when the time draweth on that wee can doe no more for them, or to part company with them so long as God giveth us leave (though but

d *Vtinam sinuam nequivi meo spiritu vitâ producere vel ultimi anhelitus tui vigor transfundi potuisset in meam mentem & illam tui animi puritatem atq; innocentiâ noster spiraſſet affectus, Ambr. orat. fun. de obitu Satyr. tom. 3. p. 15.*

but in a ſad and ſorrowfull ſort) to converſe with them, yet if the Lord doe ſo diſpoſe of their death, that wee rather heare of it than ſee it, ſure the impreſſions of griefe will bee ſo much the weaker, *as the* [e] *eare is a more dull intelligence to the mind than the eye*; and therefore *Hagar* out of the greatneſſe of her love, and griefe for her child, being ready to expire for want of drinke, laid it downe under a ſhrub about a bow ſhoot off, that ſhe might not ſee the death of the child, Gen. 21. 16. and it ſeemes the neareſt friends of our gracious *Ruth* where ſhee dyed were of the ſame mind, for in the ſame Letter whereof I made ſome mention before, there is this paſſionate expreſſion to that purpoſe, *Our loſſe is great, ſhee hath the gaine; wee have an heavie family, good Sir, pray for us —— if God had beene pleaſed, I would have given a great deale that ſhee had dyed at her owne houſe*: I dare ſay hee would have given a great deale more that ſhee had ſtill lived at her owne houſe or his owne either.

[e] *Segnius irritant animos demiſſa per aures quam quæ ſunt oculis ſubjecta fidelibus* Horat.

Here if any thinke ſhee might have beene preſerved to a longer life had ſhe

beene at home, I confeſſe if God had pleaſed ſo ſhe might, but I am confident ſhe wanted nothing where ſhe died that might give helpe or hope to prolong her life, all the hazard was in ſo long a journey (which was without miſhap or harme to her in her travaile) It is not the place could have preſerved her, had ſhee beene where ſhee had moſt right and power, Gods power and providence it is that makes the meaſures that draweth out the thread of life or breaketh it off by death as it pleaſeth himſelfe, whereſoever we live, and by that a man may be kept ſafe in the greateſt tempeſt and ſuffer ſhipwracke in a calme. It was ſo with the brother of Saint *Ambroſe*, he came a long journey out of [f] *Africke*, part whereof was a voyage by Sea, at Sea hee ſuffered ſhipwracke, from that ſhipwracke he eſcaped by ſwimming, after all this when he came ſafe home to his friends and countrey (in ſo much as now they thought him free and farre enough out of all danger) he ſoone fell ſick and died among them, which made that godly Prelate cry out on his [g] *falla-*

cious delights and on the uncertaine variati-

ons

[f] *Ex Africa reditum, ex mari reſtitutum, ex naufragio ſervatum, putabamus jam non poſſe eripi, ſed graviora naufragia in terru poſiti ſuſtinemus, nam quem non p·tuerunt naufragia maris ad mortem deducere, ejus mors cœpit nobis eſſe naufragio. Ambr. orat. funeb. de obit. fratris, tom. 3. p. 16.*

[g] *O fallax lætitia & incerta humanarum*

ons of humane things. The like did Saint *Hierome* on the ſame ground in his Epitaph of *Nepotiane*, [h] *O the miſerable condition of mankinde* (ſaith hee) *how vaine is all that wee live, if wee live without Chriſt.*

Conſider this yee that preſume, as if you had the power of your projects in your owne hands to goe whither you will, and ſtay ſo long as you liſt, and to returne at your pleaſure, you that goe from place to place for trade and traffique, take you heed of ſuch preſumption as Saint Iames taxeth, Goe to now yee that ſay, to day or to morrow wee will goe to ſuch a Citie and continue there a yeare, and buy and ſell and get gaine, whereas yee know not what ſhall be to morrow: for what is your life? it is even a vapour that appeareth for a little time and then paſſeth away, Jam. 4. 13. 14. *You may purpoſe a journey and not be able to take horſe, you may ride part of it, and may be ſet upon with deadly danger by the way, in the Inne as Moſes was,* Exod. 4. 24. *and not eſcape it as hee did: you may hold on and hold out to your journies end, and the end of that may bee the end of your lives: you may live in the place whither you goe for a time, and when you purpoſe to returne, death may arreſt*

[h] *O miſerabilis humana conditio, & ſine Chriſto vanum omne quod vivimus,* Hier. epitaph. Nep. tom. 1. p. 25.

arrest your bodies that they may never come back, and may send your soules a long journey & a strang one which you never went nor can goe but once, however you like or dislike your entertainement.

See then that when you goe from home the occasion of your journey be just and warrantable: and (as did this godly Matrone) thinke upon death, and prepare for death as shee did, and so if you come not againe to your earthly home, you shall be received into the heavenly habitation, which is the best home where all that are truly Godly desire to dwell.

Chap. 25.

Of her great estimation and good report with all that knew her.

THere is a good report that is dearly bought, for there is a woe denounced against those of whom all men speak well, Luke 6.26. but though the speech bee generall in respect of them that praise, the woe is not so to them that are praised. It is verified chiefly of publique persons whether in the magistracy or ministery in corrupt times when a bad

bad report is the ordinarie reward of very well doing, which made [a] *Luther* wax proud *even of his reproach*, as he ſaid himſelfe, but private perſons (if wiſe and godly withall who have no publique charge which ingageth them to ſpeake or to doe againſt the ill manners of men) may have great commendation without any ſuch danger, eſpecially where the open profeſſion of Religion is received as it is with us, and was not in our Saviours time when he uttered that ſpeech, ſuch then may have ſo good a name as is better than great riches, and loving favour which is rather to be choſen then ſilver and gold, Prov. 22.1 For God who hath the ſway of all hearts, and who alone hath the rule of that unruly member (as Saint *Iames* calleth it) the tongue of man, yea the tongues of all men, can make them both to thinke and to ſpeake of his children as he pleaſeth, and he pleaſeth many times to make good his owne propheſie and promiſe of them, *They that honour mee I will honour* 1 Sam. 2.30. And though religion in the generall bee diſtaſtfull to irreligious men, ſo that they are inclined rather to reproach

[a] *Indies magis mihi placeo, ſuperbus ſic quod video nomen peſſimum mihi creſcere, Luth. tom. 1. oper. lat. p. 311. a.*

reproach then to praiſe it, yet when it is prudent, charitable, patient, ſincere and conſtant (as hers was) it muſt needs bee amiable in the eyes of moſt, and they that diſlike or diſpraiſe it when it is ſo qualified, bewray a diſpoſition both dogged and devilliſh. But towards her I never heard of any ſuch, there being a generall concurrence of cõmendation upon her abundantly to verifie the words of the wiſe man concerning a religious woman on her perſon, *A woman that feareth the Lord ſhe ſhall be praiſed*, Pr. 31.30. & ſo ſhe was, and ſo much the more ſurely as ſhe minded it the leſſe, [b] *for honour flies from them that ſeeke it, and followes them that ſhun it*, and which is a ſure ſigne of great and good deſert, thoſe that were beſt acquainted with her and beſt able to judge of her, did moſt ſeriouſly honour her, and the better and wiſer they were, the more ready they were to ſpeake well of her, and as it were to vie one with another who ſhould ſet the higheſt eſtimation upon her. *One ſaying ſhe was one of a thouſand, another of no meane parts and place advancing her value, takes up his words and exceeds them ſaying, not one of ten thou-*

[b] *Fugiendo gloriam gloriam merebatur, quæ virtutem quaſi umbram ſequitur, & appetitores ſui deſerens appetet contemptores, Hier. epitap Paul. tom. 1 pag. 172.*

ſand

ſand in every vertue equall unto her: another more eminent than hee having ſaid much in her praiſe concluded it thus, there is not a Iew that would ſpeake any evill of her.

And truly ſhee had in this kinde a favour of God which is afforded but to a few, which was for the moſt part of her time to be charily protected under his pavilion from the ſtrife of tongues, Pſal. 31. 20. the tongues of all ſorts (what ſtrife ſoever was betwixt them) concerning her kept peace and concord, yea he who uſed many and bitter invectives againſt the profeſſions of Religion when his paſſion and reproch was at the higheſt was as it were charmed by her name, and like *Balaam*, Numb. 23. 11. overruled to change his curſing into bleſſing, to turne from reproaches to praiſes and to ſay of her, *that ſhe was a wiſe and vertuous woman.* And as ſhee was conſtant in the courſe of her moſt chriſtian converſation, ſo did ſhee conſtantly enjoy both inward comfort of her conſcience and the outward of a good Name and reputation in the world anſwerable to the ſaying of *Solomon*, *A gracious woman retaineth*

taineth honour, Prov. 11. 16. she did not onely obtaine it, but retaine it in such a degree of assurance, that if any had a minde to speake evill of her, he must expect rather to forfeit his owne reputation (if he had any to lose) then to impeach or eclipse hers in the opinion of the best or wisest, yea or of the most of the people, *for all the Citie did know* (as was said of *Ruth*) *that shee was a vertuous woman.*

Yet I deny not but (according to the common proverbe) envy is an attendant upon vertue, and is then most malignant when it is most commended, as wee see in the example of *Saul* against *David*, who could least abide him when he was most dignified in his deserved praises, 1. Sam. 18. 7. 8. and in that simple man in *Plutarch*, who when *Aristides* was to be banished by [c] *Ostracisme* (which was used among the *Grecians* rather as a remedie against popular greatnesse & estimation then as a reward of any fault) get him to write his own name on a shell (as the manner was and the word imports) not knowing who he was, *and when Aristides asked him whether he had ever done him*

[c] Of the manner and meaning of Ostracisme, see *Plutarc. in vit. Themist.* p. 128. & pa. 202. & 330. 331 & p. 547.

him any displeasure, no [d] *said he, he never did me any, but it grieves me to have every man call him a just man*, and so it may be some guided by an evill spirit as *Saul* was or some silly one (like him who tooke offence at the generall praise of *Aristides* for the reputation of his justice for such may be very envious as the speech of *Eliphas* sheweth, Job. 5. 2.) may be as unwilling to heare so much good of another as they are unable to deserve the like of themselves, and of one I heard and but one (under the title of *Individuum vagum*, and whether man or woman I cannot tell, nor doe I desire to know) that it was said the *Papists* could not honour the blessed virgin *Mary* more then I had done her, wherein though the person appeare not, lest such a misprision should prevaile in private I must needs take notice of it, and withall put in an apologeticall plea & answere unto it, and this it is, [e] 1. that *Papists* not onely extoll the virgine *Mary* in purity above the *Cherubins* and *Seraphins*, but advance her merit even to the throne of [f] *Deitie*, and so preferre her in glory [g] above all the angels in Heaven.

[d] *Ibid p* 331

[e] *Puritate Cherubin & Seraphin antecellit. Psellus in Cap. 1. Cantic. cant.*

[f] *Meritoriam verticem supra omnium angelorum choros usq; ad solũ Deitatis evexit Greg. in Prin. Reg. cap. 1.*

[g] *Anselm. de excell. virg. Mar. cap. 4. Bern. de assumpt. Mariæ, serm. 4. saxo carthusianus de vita Christi, par. 2. cap. 86. Guaricus Ignia-censis serm. de assump.*

Second-

Secondly, [h] Papists say she was not only free from all actuall sinne, but conceived also without originall corruption, and [i] they keepe a solemne festivall as in honour and memoriall of her immaculate conception.

Thirdly, [k] the Papists say of her, that after she was dead, she was taken up bodily by a quire of Angels singing her up into Heaven, and our Saviour going before her as in solemne procession, and

Fourthly, they keepe [l] a solemne and anniversarie feast as in remembrance and religious honour of her assumption into Heaven, and in that feast they doe not onely speake hyperbolically of her, but pray idolatrously unto her, [m] yea, whatsoever *David* in his devotion indited to the glory of God in the booke of Psalmes, that have the most eminent among them applied to the Virgin *Mary*. besides Papists honor her name in swearing by it, and so have some others done.

h *Aqui. in sent. l. 1. dist. 44. art. 3. Scot. in sent. l. 3. dist. 3. q. 1. p. 28. Ferdinandus Quirinus de Salazar.* wrote a booke of it and for it *Robert Guguinus* two books and *Hugo Cavellus* hath made a long discourse of her immaculate conception, which hee inserteth into *Scotus* his workes. l. 3. *post dist.* 40. p. 266. under the name of a Rosarie.

i See *Chamier, tom. 3. lib. 5. cap. 7. pag. 125. col. 2.* k *Maria angelicis choris canentibus in Paradisum domino præcedente translata est, Greg. Turonens. de gloria martyr. l. 1. c. 9.* l *Hugo Victorin. serm. 47. de assump. Hosp. de orig. Festor. fol. 127. 6. 128. 4. statut. in 28. of Hen. 6. cap. 16.* m See *Bonaventures* Psalter, where you shall still finde *Domina* for *Dominus*, Lady for Lord throughout the Psalmes.

B. *Latimer*

B. *Latimer* confessed it, and condemned it in himselfe (which yet might haply be his fault rather when he was a Papist than afterwards) [n] *I my selfe* (saith hee) *have used in mine earnest matters to say, yea by Saint* Mary, *which indeed is naught.* And to conclude this simple cavill; in a word, any one whether Protestant or Papist may praise the virgine *Mary* more in one word, then all that I have said of the religious gentlewoman deceased amounts unto, for call her but θεότοκος or *Deipara*, the mother of God, as the first Counsell of [o] *Ephesus* decreed against *Nestorius*, and that is more in effect then can be said in commendation of any man or woman else in many houres discourse.

For though [p] *S. Aug.* say truly, that shee was happy because shee kept the word of God, not because the word of God was incarnate in her, yet her keeping the word of God is that wherein many other Christians for a great part communicate with her, but her bearing and bringing the Word the Sonne of God into the world as her sonne, is that which was a very high honour and peculiar to her

[n] Bish. *Lat.* sermon in 3. Sund. in Advent. p. 164. 6.

[o] *Concil. Ephes.* 1 *Can.* 1. *p.* 297.

[p] *Mater mea (quam appellatis felicem) inde felix quia verbum Dei custodit, non quia in illa verbum caro factum est, August. tract.* 10. *in Joh. in c.* 2. *tom.* 9. *pag.* 109.

her without a partner, yea and such a one as implyeth a measure and degree of grace and vertue in her above all other women, by which shee might be meetly qualified for so singular a priviledge and thereof that name is a note of ready intimation.

If any one thinke I should have confined my speech of our grave and gracious *Ruth*, (sermon wise) to the compasse of an houre, they are much mistaken, for so rare a patterne (approching so neere to perfection) better deserveth a whole booke then many that have copious praises (in the pulpit): one line of commendation, and of that which was due unto her I might and ought to make the more plentifull paiment, because I am not taken on the sodaine (as at other times especially for funerall sermons) but had time convenient to pay in not onely the principall of her praise, but the accessories also, I say accessories, not interest (though that in common phrase and use doe answere to principall) for that commeth in rather as a fruit of the industrie of the borrower then any desert in the lender, and I never meant to

pay in any more to her memory then I have received from her merit: and while I make my measure of her commendation by such a proportion I cannot justly be thought by any to insist in it too long; who well considereth that God will honour those that honour him not for a few houres but for ever, for (as wee noted before) hee hath promised *that the Righteous shall bee had in everlasting remembrance*, Psalm. 112. 16. *and the praise of keeping his precepts endureth for ever*, Psalm. 111. 10.

Nor was it fit to undertake such a taske and to performe it sleightly, since she deserved a most affectionate remembrance, no lesse I beleeve then *Paula* did, of whom (as to another purpose I have noted elsewhere) Saint *Hierom* said, q *If all the members of my body were turned into tongues, and every joynt could sound out an humane voice, I should not be able to deliver any thing beseeming the vertues of holy and venerable Paula*; nor no lesse then *Blesilla*, whom he speaketh of with such emphatical expressions as these, r *I passe my word, I promise, I engage my selfe that my tongue shall talke of her, mine endeavours*

q Si cuncta corporis mei membra verterentur in linguas & omnes artus humana voce resonarent, nihil dignis laudibus & venerabilis Paulæ diceremus, Hieron. epitap. Paul. Marc. tom. 1. p. 171.

r Spondeo, promitto, polliceor, &c. as I have noted else where.

shall be dedicated unto her, my wit shall sweat for her, there shall bee no page nor leafe of my labours that shall not sound the name of Blesilla, and if mine abilities and acceptation were answerable to his, I should hold my selfe obliged not to come behind him in any evidence of devotion due to the immortall memory of our Evangelicall *Ruth*, which he hath given in good will to *Paula* or *Blesilla*, or any good woman else whom hee hath highly commended, and in this mine aime should be as hitherto it hath beene as well to edifie you by an application of her good example for your imitation, as to honour her, yea to honour you too, for if it were such an honour to a Citie to have the heathen Poet *Homer* for a Cityzen of it, that [f] seven Cities strove together while each of them challenged him to be theirs by the place of his birth how much more honour is it to you (for what comparison betwixt a prophane Poet, and such an excellent Christian) that shee was one of yours borne in your Citie, brought up in it, and a Citizen of it well towards 50 yeares together and for about thirty of them a most

[f] *Septem urbes certant de stirpe insignis Homeri, Smyrna, Rhodus, Colophon, Salamin, Chios, Argos, Athenæ. Aul. Gel. Noct. Attic. l. 3. c. 11. p. 134.*

vertuous

vertuous *Ruth*, out of whose family many religious families have beene derived, her servants being such as were Gods servants with her, and much what by her meanes, and so the Lords free men and free women as shee was which was a great part of her Economicall care charged upon her selfe by speciall rules of Scripture collected and written with her owne hand in one of her MS which were left unto mee.

If I thought I had offended you with the length of my discourse (but I hope I have not) I should borrow an excuse for my selfe out of the words of Saint *Ambrose*, (and the like are in [t] Saint *Hierom* concerning Nepotian) of the death of his brother when hee had delivered the greatest part of his praise, [u] *Give mee leave I pray you* (saith he) *and give way to my griefe to speake the more of him, because I cannot have leave any more to speake with him*: that is my case and the case of many who enjoyed the benefit and comfort of her gracious acquaintance; we may be allowed to speake the more of her because we now can hope for no more conference with her, and now having ap-

[t] *Illum nostræ pagellæ decantet, illum nostræ literæ sonēt; quem corpore non valemus, recordatione teneamus, & cum quo loqui non possumus de eo loqui nunquam desinamus. Hieron. epit. Nepot. tom. 1. p. 28. fine epitaph.*

[u] *Date queso veniam & permittite dolori meo ut de eo mihi paulo liberius liceat loqui cum quo jam non conceditur colloqui, Ambr. orat. funeb. de obitu fratris, tom. 3. p. 20.*

plied this text unto her, after some applications of her unto our selves I will conclude.

Chap. 26.

Her death to bee lamented yet with moderation, and her life to be imitated yet with caution against discomfort to those that would, but cannot match it.

And first let us consider a while what a blessing wee had in the enjoyment of one who was every way so good, so assiduous and important a petitioner for both the publique welfare of the Church and state, and the private succour of particular persons, so well qualified for direction to them that doubt, and for consolation to the sad, so comfortable, and for all spirituall purposes so profitable, an acquaintance so sincere and evermore so constant and stedfast a friend, so prudent and pious a patterne of grace and gravity, what a treasure of goodnesse was laid up in her, and what a losse is left to us now she is gone from us; shee was an ornament in

the Church, where diligently listning with open eares and eyes (for she never slept in the Church as too many use to doe, which she was often sorry and ashamed to see): At her owne house her person was as it were the soule of the whole family, they that conversed with her there, how have they beene animated and quickened to the exercise of godlinesse by her? shall I tell you what one of her deare acquaintance said by way of complaint since she was dead, (which with abundant eye-witnesses many teares she testified) *Mee thinkes* (said shee) *her presence gave a beauty to every roome wherein she shewed her selfe, and now I cannot see her in any one, oh how naked and desolate is that habitation which with her company was richly furnished! how sad and solitary is it which when shee was in it* (as * *Luther* speaketh upon a ground not much unlike) *was an Ivory Pallace or a little Sion for delight and devotion?* and shall such a one be wanting and we not misse her but let her goe without griefe? if the Righteous bee taken away, is it not our duty to lay it to heart, our fault if we doe it not? yes verily, and the Prophet *Isaiah* will

* *vilissimus pagus est palatium eburneum in quo est pastor & credentes aliqui, Luth. tom. 3. f. 81. a.*

will witnesse it, *The righteous perish, and no man layeth it to heart* (saith he) *and the mercifull are taken away, none considering that the righteous is taken away from the evill to come*, Isa. 51. 1. which will come the sooner because the righteous is gone for the prayers of such a one are as keyes unto heaven to open and shut it for good and evill, as Saint *Iames* sheweth in the person of *Elijah*, James 5. 17, 18. the prayers of the favourites of God are bonds to the Almighties hands to stay him from vengeance, so that when hee would inflict it, he is faine to bespeake his owne freedome with *Moses*, *Let mee alone* (saith he) *that my wrath may waxe hot against them, that I may consume them*, Exod. 32. 10. as if *Moses* his devotion were stronger then Gods indignation: for the godlies sake the wicked are reprieved, who but for them would sooner be ruined: when *Lot* was taken out of *Sodome*, *Sodome* was quickly taken out of the world, Genesis 19. It is cause then of feare, when the faithfull are diminished, that the unfaithfull will not be long after unpunished, and the better they bee that are taken away, the

worse

worse it is like to be with those that tarry behind.

If then our love to them move us not to lament their losse (yet not theirs but ours, for they indeed are great gainers by their change of earth for heaven) yet for our owne sakes wee should deplore the death of the righteous since they are benefactors to us in good things and protectors from evill, which when they are shut up are like to be let loose upon the wicked that survive. To bewaile then the want of our deceased friends is no fault, as some Stoically hold, for our blessed Saviour with teares lamented dead *Lazarus*, yea the quite contrary (as that [x] *Germane Elijah* noteth) is very true, it is a fault not to doe it, and yet a fault to doe it too much, as *David* did for his sonne *Absolon* when he tooke up that patheticall out-crie, *Oh Absolon, &c.* and [y] *Alexander* the great for his favourite *Ephestion*, when he not onely clipped his horse and mules haires, but plucked downe also the battlements of the walls of the Citie, because it should appeare that the very walls themselves did mourne for his death: shewing that deformitie

x *Deo non displicet plangere aut flere mortuos parentes &c. Imo vitium est non flere, Lutb. tom. 2. in Gen. fol. 2. pag. 219.*

y *Plut.* in the life of *Pelopidas, p. 304. 305.*

formitie in ſtead of their former beauty. The ſouldiers of [z] *Pelopidas* were as immoderate in their mourning for him, when after his death they would neither unbridle their horſes nor untie their armour, nor dreſſe their wounds.

[z] Plutarch. *Ibid.* p. 304.

Though love when the obj& of it is remooved be turned into griefe, and ſo the ground of it bee good will (a thing pleaſing both to God and man) yet immoderate ſorrow either exceeding the degree, or extending beyond the terme which religion alloweth, is diſpleaſing to God, and blamed by man, either as it is a ſigne of idolatrous doting upon the creature, or of murmuring or rebellion againſt the will of the Creator, or of a want of faith and hope in the reſurrection of the dead, or of the reſting of the deceaſed ſoule in the land of the living. Laſtly, if wee ſo mourne and macerate our ſelves as to bring our owne bodies neere the borders of death in ſorrow for their ſakes that are dead, as if our lives were bound up in theirs, as was ſaid of *Iacob*, Gen. 44. 30. our ſorrow is our ſin, for which Saint *Hierome* thus expoſtulates with *Paula* as in the perſon of Chriſt:

Christ: [a] *Art thou not afraid* (saith hee) *least thy Saviour say unto thee, thou art angry* Paula, *because thy daughter is now become mine, thy passion stormeth against my judgement, and with rebellious teares thou wrongest my right, as if thou wouldest wring her againe out of my present possession, and this with sacrilege towards mee, and cruelitie towards her, which makes thy lamentation of her a detestation to me.* And he bringeth in *Blesilla* her selfe, whose losse hee thought too much lamented, speaking to her mourners thus; [b] *Let them be so lamented, but such then as hell hath swallowed, and Tartarus devoured, and for whose punishment eternall fire is prepared: wee whose passage from earth to Heaven a company of Angels doe expect, and whom Christ commeth to meete, should be grieved rather if we should dwell any longer in the tabernacle of death.*

And that they might turne the stream of their Jordan of teares and sorrow backe upon themselves, hee personates a compassion towards them in her name

a Non verereris ne tibi servator dicat irasceris Paula quia filia tua mea facta est? indigniaris de judicio meo rebellibus lachrymis? facis injuriam possidenti, detestande sunt iste lachryme (plene sacrilegio, incredulitate plenissime) quæ non habent modum, Hieron. sup. obit. Blesille, tom. 1. pag. 160.

b Lugeatur mortuus sed ille quem Gehenna suscipit, quē Tartarus devorat, in cujus pœnā æternus ignis æstuat: nos quorum exitum Angelorum turba comitatur, quibus obviam Christus occurrit, graveмur magis si diutius in tabernaculo isto mortis habitemus. Ibid. pag. 160.

thus,

thus, [c] *You grieve for my change, but I grieve for you that you are not changed, but that ſtill you bee ſhut up in the priſon of the world, that you are yet in daily danger of vices which make warre upon you, one while anger, another while luſt, another while other incentives to ſinne ſet upon you to bring you to ruine.* [d] *Let us then not ſo much lament that ſuch a one we have loſt, but rather,* (as that affectionate Father exhorts to comfort the mourners for the death of *Paula*) *give thankes that ſuch a one we have had, nay that ſuch a one yet wee have,* [e] *for theſe* (ſaith hee) *that are returned to God, are yet of the family of the godly.* And though ſhe be not preſent in perſon, we may make her preſent by remembrãce, *and ſince we cannot ſpeake with her, let us not ceaſe to ſpeake of her,* [f] *as he ſaid of Nepotian.*

That we may make her holy life a preſident for ours, as the Apoſtle exhorteth in his epiſtle to the Hebr. *Bee yee not ſlothfull, but followers of them, who through faith and patience inherit the promiſes,* Heb. 6. 12. And well may ſuch a

c *Miſereris mei, quod mundum reliquerat ego veſtri ſortem doleo, quos adhuc ſeculi carcer includit, quos quotidie in acie præliãtes, nunc ira, nunc avaritia, nunc libido, nunc variorum incentiva vitiorum pertrahunt ad ruinam, Ibid.*

d *Non meremur quod talem amiſimus, ſed gratias agimus quod habuimus imo habemus, Hier. epitap. Paul. tom. 1. pag. 171.*

e *Quicquid revertitur ad dominum in familiæ numero computatur. Hier. Ibid.*

f *Quem corpore non valemus, recordatione teneamus, & cum quo loqui non poſſumus de eo loqui nunquam deſinamus, Hier. epit. Nepot. tom. 1. p. 28.*

prohibition come before ſuch a precept, a forbidding of ſloth, before following ſuch examples, for to follow them ſo as to overtake them, requireth extraordinarie diligence, a little care and paines will not bee enough to gaine ſuch a degree of goodneſſe as is requiſite to conduct us to the glory which they have obtained that inherit the promiſes. And to quicken us in this endeavour, it will bee meete to conſider by what meanes and helpes the deceaſed Saints obtained firſt to ſuch holineſſe as heere they had, and then to ſuch happineſſe as now they enjoy. They were frequent and fervent in prayer and faſting and holy meditation, ſevere in ſelfe deniall, denying themſelves, not onely all unlawfull things, but many times alſo thoſe that were lawfull, knowing that Heaven is ſo good and glorious a place, that none can have an hard bargaine of it if hee pay never ſo much for it, and that it is in vaine to hope for the happineſſe of the Righteous, unleſſe wee dye the death of the Righteous; and as vaine like *Baalam*, Numb. 23. 10. to deſire to dye the death of the Righteous unleſſe wee live the life

life of the Righteous.

And that our life may bee ſuch, wee muſt anticipate our death (as this gracious matrone did) not onely by meditation of it, which (as [g] *Plato* ſaith, and his ſaying is by ſome commended to the skies) is the life of a wiſe man, but (which advanceth farre above it) *by dying daily* as the Apoſtle ſpeaketh, 1 Cor. 15. 31. *which is by continuall mortification of the fleſh, by crucifying of the luſts of the fleſh with the affections thereof.*

[g] *Hier. epitaph. Nepot. tom. 1. pag. 25. 26.*

To all this wee ſhall be the better diſpoſed, if wee have in our daily remembrance for imitation ſuch an example as now I have propoſed unto you which may have the better and more lively operation upon you becauſe your eyes have ſeene her holy converſation among you. And if you cannot match ſuch an excellent patterne, be not diſcouraged; you may bee good though you be not ſo good and gracious in the eyes of God, though you have not ſo many and ſuch a meaſure of graces as ſhe had. In Gods houſe there bee children of different ages, ſtatures and ſtrengths; yet are they all children and ſo will be acknowledg-

ed by our heavenly Father, and he gives them different abilities and offices in his service, and wee should (if God would not admit us to an high office) be contented with a low. h *Let us* (saith that Author whom for his devotion, though otherwise an adversarie I have often cited) *leave supremacies for superexcellent soules: wee deserve not so high a place in Gods service, it will be happinesse for us to serve our God in his Kitchin (as they say) or in his pantrie, to be Lacquies, Porters, Torchbearers, &c.* and if he give us gifts but sutable to such services, wee must submit our desires and minds to his choice, and humbly wait upon his will untill he endow us better and advance us higher, which he will undoubtedly doe, though haply not in this life.

h *Fr. de Sales* introduction to a devout life, par. 3. c. 2. pag. 317.

Chap. 27.

A refutation of the Papists and Brownists who calumniate our Church for want of holinesse in those that are members of it.

BY such examples of sanctitie as this in our gracious sister, we may refute

the falsehood and slander of our enemies on both hands, the Papists on the one side, the Brownists on the other: the [a] Papists call us heretiques and say, *though many of themselves be bad, yet of us there is none good.* But blessed bee God, we have many both men and women of our Church and Religion, endowed by Almightie God with such excellent graces, and with such eminent degrees of them, and of such an holy and harmeless life and conversation (though without any conceit of meriting any thing at their Makers hands, which is a great blurre to the beautie of holinesse) that there wanteth nothing to make them venerable but age and distance from the reach of familiaritie and envie and apious penne truely to report their good parts and performances to publike notice in the world.

If a woman of such gifts as wee have observed in our Christian *Ruth* had been in their Church, and had led such a religious life as she did (for so many yeeres together) it is very like she might have taken the degree of a Canonized Saint, for it is more than probable that many

[a] *Sunt quidem in ecclesia Catholica plurimi mali, sed ex hæreticis nullus est bonus, Bellar. de notis Eccl. l. 4. c. 13. not. 10. tom. 2. pag. 83. col. 2.*

that

that are sainted in their Church, had neither so much knowledge and prudence, nor such a measure of grace as she had, nor could they except against her for any thing, but that she was not superstitious and foolish.

For they set out their Saints with singular absurdities, and make them a prime part of the praise of their vertues, which they ascribe unto them: as in commendation of the zeale of [b] Saint *Anthony* of *Padua*, they tell that having kicked his mother being a child, hee cut off his foote for the wickednesse of the fact. In the praise of the pietie and charitie of [c] Saint *Francis*, they say hee redeemed a Lambe from the shambles, because it represented our Saviour, and that hee busied himselfe in gathering up wormes out of the way lest any should tread on them, remembring that our Saviour compared himselfe to a worme: they commend the charitie of [d] Saint *Pauline* for selling himselfe to be a slave to redeeme a poore widow: and the charitie of [e] Saint *Katherine* of *Sienna*, for licking and sucking the sores of such as were Leaprous and cankered: the

[b] *Fr. de Sales* of the love of God, l. 8. c. 12. p. 498.
[c] *Ibid.* c. 11. p. 491.
[d] *Ibid.* c. 12. pag. 499.
[e] *Ibid.* pag. 492.

like is observed [f] of *Ignatius* the founder of the Jesuites as an evidence of his most profound humilitie, and of [g] *Xaverius* his spirituall brother, it is reported to his great praise that to get the more glorious victorie over himselfe, hee would often drinke of the same water wherewith the sores of such as were infected in the hospitall had been washed: to the same purpose is hee praised [h] for girding his veines and thighes so straite with cords, that having eaten into his flesh, they made such sores as that Physitians and Chirurgians accounted them incurable.

And so is there [i] Saint *Francisca* commended for begirding her selfe with an hoope of iron, so that it was almost buried in her flesh: they praise the humilitie of [k] *Ignatius* for that being thirtie yeeres of age hee went to schoole among little boyes, [l] and for his desire to be buried on a dunghill: so they commend [m] *Xaverius* againe for wearing such apparell as made the boyes to laugh at him. I could mention more examples of this sort, but that I have done in [n] another discourse.

[f] In the lives of the Saints set out by *Kinsman* out of *Valeg.* & *Ribad.* part. 2. p. 1.

[g] Part. 2. p. 1 *Ibid.* in the life of *Xaverius*, pag. 23. see the like p. 37.

[h] *Ibid.* p. 33.

[i] *Ibid.* p. 92.

[k] The life of *Ignatius* vb. *Sup.* pa. 91.

[l] *Ibid.* p. 14.

[m] *Ibid.* p. 33

[n] In my christian Nomencla-

Now set aside the superstition of their Saints, their egregious follies, their loathsome and cruell tyrannies over nature (which doubtlesse are abhorred by God and by all that are wise and good) wee dare compare with them for the power of Religion and devotion, and doubt not much to overmatch them in the profession of our faith as well for pietie as for prudence, nor can they gaine any thing by these absurd severities though they carry a shew of religion, selfe deniall and mortification, for the [o] *Pharisees* were as rigorous to nature as they, and so are some [p] *Turkes, who endure cold and heat, and branding and cutting, as if they were impassible, insensible*, and the *Heretiques* called *Flagellantes*, [q] who tormented themselves with tyrannicall severitie upon conceit that [r] none could be saved that did not baptise themselves in their owne blood, and yet no good nor discreet Christian would thinke it matter either of credit or comfort to

[o] See Bish. *Hall*, Pharisees and Christians compared, p. 409. 410

[p] *Quasi impassibiles neq; hyemis sævitiam frigore, neq; æstatis ardorem sentiunt, stigmata, cicatrices, incisiones cutis æque ferentes, &c. Cuspin. de Cæsarib. p. 475.*

[q] See *Albert Kiranth in Wandalia, l. 8. p. 194.*

[r] *Flagellantes in Italia, sed maxime in Germania docebãt non posse salvari eos qui non se baptizarent in proprio sanguine, flagellantes se nodosis funibus, Bellar. chron. part. ast. p. 111. anno mundi, 1352.*

have his name ſet in their Calendar of Saints, I might adde (to take downe their glorying in the holineſſe of their Church, that he that is held moſt holy among them and hath the title of holineſſe attributed to him at every word (the Pope) is indeed the man of ſinne, and ſo unholy that the world is faine to take him for a good one, [f] if hee be not more wicked then other men, as *Guicciardine* obſerveth. But that is matter of conteſtation upon another argument.

[f] *Guic. hiſt. l. 1.*

This refutation and rebuke of the *Papiſts* the *Browniſts* doe willingly acknowledge, out of their great diſlike of them for ſuperſtition and Idolatry, yet they are but too like them in Puritanicall pride and peremptorie Cenſures of us, and the religion wee profeſſe, and aſſuming and confining the commendatiō of ſanctitie to their ſect, they diſdainefully impeach the puritie and power of godlineſſe in our Church. And though they have many of them beene begotten in it (if yet they be begotten or regenerate) bythe ſeed which our Preachers and paſtours have ſowne and diſperſed abroad and beene ſo cheriſhed in our

Church

Church, that it hath the right to be reputed their mother Church, yet ungratefully they first make her exceedingly sunburnt with Antichristian superstition and then (as muchas in them lieth) they belie her cole blacke with all kindes of calumnie, and as if God had smitten her with the double curse of a barren womb and dry breasts, Hosea 9. 14. they will allow her neither for mother nor nurse, and doe all they can to make her such a Schisme and separation from her that she might be deserted of all, as despicable for lacke of children, and of meanes to nourish them up to eternall life. And so they choose rather to leave the Land and their owne happy habitations in it, and to plant themselves in strange places then to continue here under such a fruitlesse ministery as ours (as they with their broad leaves of formall profession are pleased to phrase it). And yet they cannot name one of theirs who in excellency and variety of graces in a prudent holy and humble use of them, may justly be compared to our Religious Citizen, who in our Church, and by the publique ministerie of our Church,

(where-

(wherein she rejoyced) was converted and confirmed in a most holy course, and when some made complaint of the restraint of Religion and letting loose the reines to carnall liberty (though she set as high a price on every part of pietie as any) her reply to the complaint commonly concluded in this, *I would to God wee could be as godly as the ministery of the Church of England might make us, and our libertie of publique and private practice of godlinesse would allow us to bee*, that was her endeavour, and her endeavour prospered to so good successe, that she was knowne and acknowledged (as *Ruth* in *Bethlem*) *by the whole Citie to bee a vertuous woman*, and now she is as glorious as vertuous; and so let her rest.

BRITISH MUSEUM

FINIS.

Errata. Pag. 133. line *ult.* adde, she did not)

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